Going to Execution.

Going to Execution.

REBELS no SAINTS:

OR, A

COLLECTION

OF THE

Speeches, Private Passages, Letters and Prayers of those Persons lately

EXECUTED,

Viz. *Tho. Harrison*, Octob. 13.
Jo. Carew, Octob. 15.
Jo. Cook, and *Hugh Peters*, Octob. 16.
Tho. Scot. Greg. Clement. } Octob. 17.
An. Scroop, and *Jo. Jones.* }
Dan. Axtell, and *Fr. Hacker*, Octob. 19.

WITH

OBSERVATIONS

on the same.

Wherein their pretended Sanctity is Refuted, and a further Inspection made into the *Lives* and Practices of those Unhappy and Traiterous *Politicians*.

By a *Person of Quality*.

1 Cor. 13. 3. *Though I give my Body to be burnt, and have not Charity, it profiteth nothing.*

Printed, and are to be sold by the several Booksellers in London, and Westminster Hall, 1661.

TO THE READERS.

THough it be a Moral borowed from Antiquity to ſpeak, *De vivis nil niſi vere, de Mortuis nil niſi bene*: Yet when the Hand of Juſtice Writes *Traytor* in Capital Letters on a mans Front, we may diſpence with that Old Adage, and tell the World, that 'tis a Sin, to ſpeak well where every Action gives us the Lye. Eſpecially when we ſee that next our Saviours Crucifixion, never Sins wore a deeper Dye, then the Horrid Cruelties of theſe Matchleſs Regicides. Who yet endeavour in their Deaths (like ſo many *Ravilliacks*) to ſtrengthen

their deluded followers in those Damnable Principles, for which they had so justly Forfeited their Lives; pretending they were Soldiers under Christ's Banner, when they paid Devotion to the Devills Colours.

The last Legacy they leave their Surviving Friends is Rebellion, cloaking it under the Fair Pretence of Conscience and Religion. That so by Publishing to the World their pretended Innocency, in these Seditious Papers, they might beget in the Credulous Multitude a good Opinion of their Proceedings, and Ingage them into a Prosecution of their so Glorious a Cause; The Consequences whereof we might have Sadly Felt, had not his Majesties Care and Prudence prevented.

Not therefore to insult on their Mise-

Miſery, or make their Ruines a Step to my own Preferment, but clearly to undeceive ſuch light Judgements which are blown by every Wind into a ſeveral Opinion, have I ſubjoyned ſhort Obſervations on each mans particular Behaviour, where the Candid Interpreter weighing in an Equal Ballance, their Black and Bloudy Lives with theſe laſt Dying Speeches, may eaſily find that their *Simulata Sanctitas*, was but *duplex iniquitas*, and their Burning Zeal, but an *Ignis fatuus*, to lead the reſt of their Crew to the ſame Deſtruction. But I hope they will be more Wiſe, and by theſe mens Deaths, learn ſome other way to Happineſs, than through the Ruins of their King, and Country. Blood will have Blood, and Murder (eſpecially of Kings) never paſſeth Unrevenged.

Rare

Raro antecedentem ſceleſtum
deſeruit pede pœna claudo.

That God, who hath ſo Miraculouſly Preſerved our King hitherto, Protect him from all Evill Machinations, and at laſt render England *happy in him, and him bleſſed in the Loves and Loyalty of his People, which ſhall be the dayly Prayer of,*

Reader,
Thy Friend, and his
Majeſties Faithful
Subject,

Decemb. 16. 1660.

W. S.

Some occasional Speeches, and Memorable passages of Major General Harrison's, *after his coming to* Newgate. *With his Speech upon the Ladder.*

THe day of his coming to *Newgate* from the *Tower*, at night he sent his Wife word that that day was to him as his Wedding day.

When the sentence was pronounced, he said, whom men have Judged, God doth not condemn, *Blessed be the Name of the Lord.*

And as he was carried away from the Court through the croud, the people shouted, *And he cryed, good is the Lord for all this*; I have no cause to be ashamed of the cause that I have been ingaged in.

Some Friends askt him how he did, he Answered very well, and cannot be in a better condition if I had the desires of my Heart; we must be willing to receive hard things from the hands of our Father, as well as easie things: When he came to Newgate there was Chains put upon his Feet, and he said, Welcome, Welcome; Oh this is nothing to what Christ hath undergone for me; this is out of his great loving kindness and faithfulness, and my God is All-sufficient in all Conditions. And also soon after his coming into the Dungeon in order to his Execution, a Woman belonging to the Goal, who was sent to make clean the Room, and to make a

Fire for him, was askt when she came out by divers people (whereof some were scoffers) how the Major General behaved himself, and what he said. To which she answered, she knew not what he had done to deserve to be there; but sure she was that he was a good man, and that never such a man was there before, for he was full of God, there was nothing but God in his mouth; so that it would have done any one good to have been near him, or with him: And his discourse and frame of heart would melt the hardest of their hearts.

Some time after he was put into the Hold, Three Ministers of the City were sent by the Sheriffe to discourse with him.

And their discourses was to endeavour to convince him.

First, *Of being Guilty of the Kings Blood.*

Secondly, *Of Mr.* Love's *Death.*

Thirdly, *Of breaking the Old Parliament.*

Fourthly, *Of being loose in Family duties, and the Observation of the Lords day.*

Fifthly, *Of the justness of this thing that was upon him, by reason of his iniquity.*

To which he answered, As to the Blood of the King, I have not in the least any Guilt lying upon me; for I have many a time sought the Lord with Tears to know if I have done amiss in it, but was rather confirmed that the thing was more of God than of men: And besides what I did, I did by Authority of Parliament, which was then the onely lawful Authority; for God owned it by pleading their Cause, and Fighting their Battels for them; the Lords people owned it by rejoycing in it, and praying for it; the Generality of people both in

Eng-

England, *Scotland* and *Ireland*, owned it by yeelding Obedience to it; Forreign Princes owned it by sending their Ambassadors; therefore it was rather the Act of the Parliament, than ours that were their servants. He declared that he was very tender of the King, insomuch that the King himself did confess that he found him not such a person as he was represented to him (when he was brought out of the *Isle of Wight*) and that he had some skill in Faces, so that if he had but seen his Face before, he should not have harboured such hard thoughts of him.

Secondly, As to Mr. *Love's* Death, I was in *Scotland* when he was Condemned, and had no hand in it in the least. They desired to know if he did not say then, *That if a Godly man so transgress as to bring himself under the Condemnation of the Law, it were not a just thing for him to suffer for his sin*, he told them he did not remember that he did say so, but then said, *If a godly man did so transgress a righteous Law, he ought to suffer as another man.*

Thirdly, The breaking of the Parliament was the Act and Design of General *Cromwel*, for I did know nothing of it; that morning before it was done, he called me to go along with him to the House, and after he had brought all into disorder, I went to the Speaker and told him, Sir, seeing things are brought to this pass, it is not requisite for you to stay there; he answered, he would not come down unless he was pulled out; Sir, said I, I will lend you my hand, and he putting his hand into mine, came down without any pulling, so that I did not pull him; Indeed afterwards I was glad the thing was done, for I did see they did intend to perpetuate themselves without doing those, deser-

able things which were expected & longed for by the Lords people; and apprehending that God had done his Work by them, and that he had some worthy persons to come upon the stage; the Lord is my Witness that I had no self-end in that Action, but it was out of the Integrity of my heart as to the Lord. Afterwards when *Cromwel* and his Party did set up themselves in their room, I abhorred them and their ways, and suffered imprisonment by reason I would not joine with them in that iniquity, and go against my conscience; there is nothing of this also that lyes as guilt upon me.

Fourthly; Concerning Family-Duties, and the observation of the Lord's Day, there stands my Servant, let him speak to it; for he hath lived with me about this eight years.

The Servant answered; *That those reports were very false: for his Master was a man in a manner wholly devoted to Religious Exercises, very frequent in prayer, and diligent in expounding the Scriptures, to the great comfort and consolation of his whole Family, and that he was very zealous in observing the Lords Day.*

Fifthly, He said that the Lords Spirit did witness with his spirit, That all his sins were done away by Jesus Christ; and that he had peace with God, and was assured that this was not come upon him for his iniquity.

They discoursed of many other things, but these were the chiefest, so far as one then present could afterwards remember. He parted very sweetly and lovingly with the said Ministers; and they told him that they came then by the desire of the Sheriff; but that they would willingly come again upon a Christian account.

Many

Many Friends came to visit him whilest he was in that place, and found him ful of the joy of the Lord; so that some apprehended he was clothed with the Spirit of the Lord.

The Sheriff came that morning that he was to dye, and told him that in half an hour he must be gone: He answered that he was ready, and would not have him stay at all on his account. But the Sheriff left him to stay a little longer, and in the mean time he was longing for the Sheriffs coming, and as his Friends judged he was in hast to be gone, and said he was going about a great work for the Lord that day; and that his support was, that his sufferings was upon the account of Jehovah the Lord of Hosts: He said, he looked upon this as a clear answer of his prayers; For many a time (said he) have I begged of the *Lord*, That if he had any hard thing, any reproachful work, or contemptible service to be done by his people, That I should be employed in it; *And now blessed be the Name of God, who accounteth me worthy to be put upon this service for my Lord Christ: Oh, this is nothing to what Christ hath suffered for me!*

He parted with his Wife and Friends with great joy and chearfulness, as he did use to do when going some journey, or about some service for the Lord: He told his Wife he had nothing to leave her but his Bible; but that he was assured that God would make up all her losses in due time; and desired that those that did love him, should manifest their love in being loving and tender to his dear Wife.

Some passages at the Dungeon door as he came forth, The Sheriff commanding the Keeper to ac-

quaint Mr. *Harrison* he must go to suffer: The Keeper came forth and returned answer, that he was ready when he pleased. Then the Sheriff commanded the Keeper to fetch him forth; so he came forth immediately, sooner then was expected; (running down the stairs with a smiling countenance) by reason of his sudden coming, the door (that he was to goup a pair of stairs at) was not opened, which occasioned his stay in the Hall til the Keeper could be found; and there one Mrs. *M.* tooke him by the hand, and said with a loud voice, *Blessed be the great God of Hosts, that hath enabled you, and called you forth to bear your Testimony, the God of all Grace and Peace be with you & keep you faithful to the death, that you may receive a Crown of Life.* With that one of the Officers pulled the Woman away by the shoulder, saying, Away with this Woman, she stands prating here. But the Maj. General replyed, Be not offended with her, she speaks Scripture-language. So they thrust her away from him, and would not permit any to speake more to him in that place. Then he spake, saying, *I bless the Lord that hath called me forth, and hath enabled me in the power of his Strength, to offer my life with satisfaction and chearfulness in obedience to the will of God. I bless the Lord I am full of the manifestation of his love in the Lord Jesus, It's a day of joy to my soul. I say God hath enabled me, to whom all the Powers of the world are but as the drop of a Bucket.* And said he, *I do find so much of the joy of the Lord coming in, that he was carried far above the fear of death, being going to receive that glorious and incorruptible Crown which Christ hath prepared for him.*

Then he was carried into a room where the common Prisoners were, and told them what a sad thing

it was to be condemned to dye, and to want the love and favour of God: But it's not so with me; for though I dye, yet I know I shall live with Christ to all Eternity; and this is out of the exceeding riches of the Grace of God; for he it is that maketh the difference: For as I am in my self, I am a base, vile and nothing-creature; but compleat in him who is the *Head* of all Principallities and Powers. Poor men! I wish you all as well as I do my own Soul. Oh that you did but know Christ! his bowels earns towards the greatest of sinners; his blood is sufficient to do away the deepest iniquity; he waiteth to be gracious, and is willing to receive all that come unto him: Oh therefore labour to come to Christ; your time in this World is short and uncertain; you are walking upon the brink of Eternity, and are ready to drop in every moment, if you die without the fear of our God, you will be miserable for ever and ever; but if you come to know Christ to be yours, it will be your joy and happiness world without end. He then put his hands into his pocket, and gave them some mouey, and wished them to take heed of sinning against the Lord, And from thence was carried upon the Leads on the top of *Newgate*, so that he could see the greatest part of the City, he then said, *The Earth is the Lords, and the fulness thereof, and there is nothing hid from his eyes.* From thence he was carried down two pair of stairs, where he was tyed about the back, breast, and shoulders, he took the Rope in his hand, and said, *Friends take notice that God gives me Power to receive this with thanksgiving*, and he helped the Serjeant to put on the rope. Then a Friend came weeping to him to take her leave of him; he said, *Hinder me not, for I am going*

going about a work for my Master. Then looking about him said, Sirs, it's easie to follow God when he makes a hedge about us, and makes liberal provision for us; but it's hard for most to follow him in such a dispensation as this; and yet my Lord and Master is as sweet and glorious to me now, as he was in the time of my greatest prosperity.

He also said, this I can say for my self, *That according to the Light that God hath given me, I have served him and my Country with integrity and uprightness of heart, not willingly nor wittingly wronging any;* But this have I done with much infirmity and weakness. One telling him that he did not know how to understand the mind of God in such a dispensation as this; He said, *Wait upon the Lord, for you know not what the Lord is leading to, and what the end of the Lord will be of us profane, in such a Wilderness as this.*

After this addressing himself to a Gentleman, he said, *I dare not, nor cannot be a pleaser of men:* A Friend answered, it appeared so by your declining *Cromwell's* Interest; which words he assented to; and further said, the manner of my speaking before the Court may seem strange to some, but my Design was not to approve my self before men, but God; and what I said was according to my conscience. And as the Rope was tying on, he repeated *Isaac's* words to *Abraham, Father, here is the Wood, but where is the Sacrifice?* and also said, *If the Lord see good, he can provide another Sacrifice, he can deliver those that are appointed to dye, but his will be done, Death is not terrible to me, yea, it is no more to me then a Rush, I have learnt to dye long ago:* And was often heard to say concerning the Lords dispensation to him and his people, *Shall not the Lord do with his own what it pleaseth him?* And so

so parting with his Friend, went down stairs to the Sledge, and ask't, Which way must I sit, for I am not acquainted with this; *Good is the Lord in all his wayes.* Then he was carried away in the Sledge, having a sweet smiling Countenance, with his eyes and hands lifted up to Heaven, his countenance never changing in all the way as he went to the place of Execution, but was mighty cheerful, to the astonishment of many: He called several times in the way, and spoke aloud, *I go to suffer upon the account of the most glorious Cause that ever was in the World.* As he was going to suffer, one in a derision called to him, and said, Where is your *Good Old Cause?* He with a cheerful smile clapt his hand on his breast, and said; *Here it is, and I am going to seal it with my blood:* And when he came to the sight of the Gallows, he was transported with joy, and his servant askt him him how he did; he answered, Never better in my life: His servant told him, Sir, there is a Crown of Glory ready prepared for you; Oh yes said he I see it; When he was taken off the Sledge, the Hangman desired him to forgive him; I do forgive thee (said he) with all my Heart, as it is a sin against me; and told him he wish't him all happiness; and further said, Alas poor man, thou dost it ignorantly; the Lord grant that this sinne may not be laid to thy charge; and putting his hand into his pocket, gave him all the money he had; and so parting with his Servant, hugging of him in his arms, and went up the Ladder with an undaunted countenance.

M. Gen. *Harrison's* Speech upon the Ladder.

Gentlemen!

I Did not expect to have spoken a word to you at this time, but seeing there is silence commanded, I will speak something of the work God hath in hand in our daies.

Many of you have been Witnesses of the Finger of God that hath been seen among us of late years in the deliverance of his People from their Oppressors, and in bringing to Judgement those that were guilty of the precious blood of the dear servants of the Lord: And how God did witness thereto by many wonderful and evident testimonies, as it were immediately from Heaven; insomuch that many of our enemies, who were persons of no mean quality, were forc'd to confess, That God was with us, And if God did but stand neuter they should not value us; *And therefore seeing the Finger of God hath been pleading this Cause, I shall not need to speak much to it: In which work I with others were engaged; for the which I do from my soul bless the Name of God, who out of the exceeding Riches of his Grace accounted me worthy to be instrumental in so glorious a work; and though I am wrongfully charged with Murder and Bloodshed, yet I must tell you I have kept a good conscience both towards God, and towards man; I never had malice against any man, neither did I act maliciously towards any person, but as I judged them to be Enemies to God and his people: And the Lord is my witness that I have done what I did out of the sincerity of my heart to the Lord. I bless*

God

God I have no Guilt upon my Conscience, but the Spirit of God beareth witness that my Actions are acceptable to the Lord through Jesus Christ, though I have been compassed about with manifold Infirmities, Failings and Imperfections in my Holiest Duties; but in this I have comfort and consolation, that I have peace with God, and do see all my sinnes washt away in the blood of my dear Saviour. And I do declare as before the Lord, that I would not be guilty wittingly nor willingly of the blood of the meanest son, no not for ten thousand worlds, much less of the blood of such as I am charged with.

I have again and again besought the Lord with tears, to make known his will and mind unto me concerning it; and to this day he hath rather confirmed me in the Justice of it, and therefore I leave it to him, and to him I commit my wayes; but some that were eminent in the work, did wickedly turn aside themselves, and to set up their Nests on high, which caused great dishonor to the Name of God, and the Profession they had made: And the Lord knows I could have suffered more then this, rather then have fallen in with them in that iniquity, though I was offered what I would, if I would have joyned with them; My Aim in all my proceedings was the glory of God, and the good of his people, and the welfare of the whole Commonwealth.

The people observing him to tremble in his hands and legs, he taking notice of it, said,

Gentlemen, *By reason of some scoffing that I do hear, I judge that some do think I am afraid to dye, by the shaking I have in my hands and knees: I tell you so, but it is by reason of much blood I have lost in the Wars, and many wounds I have received in my body, which caused this shaking and weakness in my Nerves; I have had it this twelve years,* I speak this to the praise and glory of God; *he hath carryed me above the fear of death; and I value not my*

life

life, because I go to my Father, and am assured I shall take it up again.

Gentlemen, *Take notice, that for being instrumental in that Cause and interest of the Son of God which hath been pleaded amongst us, and which God hath witnessed to by Appeals and wonderful Victories, I am brought to this place to suffer death this day, and if I had ten thousand lives I could freely and cheerfully lay them down all to witness to this matter.*

Oh what am I poor worm! that I should be accounted worthy to suffer any thing for the sake of my Lord and Saviour Jesus Christ; I have gone joifully and willingly many a time to lay down my life upon the account of Christ, but never with so much joy and freedom as at this time: I do not lay down my life by constraint, but willingly; for if I had been minded to have run away, I might have had many opportunities; but being so clear in the thing, I durst not turn my back, nor step a foot out of the way, by reason I had been engaged in the service of so glorious and great a God; however men presume to call it by hard Names; Yet I believe ere it be long the Lord will make it known from Heaven, that there was more of God in it then men are now aware of. All the Gods of the Nations are but Idols; they have Eyes, but see not; and Mouths but speak not, and cannot save those that trust in them. But my God is the King of Kings, and Lord of Lords, before whom all you here, and all Nations are but as a drop of a Bucket. And he will never leave those that truly trust in him, unto whose Glory I shall surely go, and shall sit on the right hand of Christ in Heaven, it may be to judge those that have Unjustly judged me, Matth. 25.33, 34. 1 Cor. 6.2.

The

The Sheriff minding him of the shortness of time, if he had any thing to say to the people, he might.

He said, I do desire as from my own soul, that they and every one may fear the Lord; that they may consider their latter end, and so it may be well with them: and even for the worst of these that have been most malicious against me, from my soul I would forgive them all, so far as any thing concerns me; and so far as it concerns the Cause and Glory of God, I leave it for him to plead; and as for the Cause of God, I am willing to justifie it by my sufferings, according to the good pleasure of his will.

I have been this morning before I came hither, so hurried up and down stairs, (the meaning whereof I know not) that my spirits are almost spent, therefore you may not expect much from me.

Oh the greatness of the love of God to such a poor, vile, and nothing-creature as I am! What am I, that Jesus Christ should shed his hearts Blood for me, that I might be happy to all Eternity, that I might be made a Son of God, and an heir of Heaven! Oh, that Christ should undergo so great sufferings and reproaches for me, and should not be willing to lay down my life, and suffer reproaches for him that hath so loved me! Blessed be the Name of God that I have a life to lose upon so glorious, and so honourable an account.

Then praying to himself with tears, and having ended, the Hang-man pull'd down his Cap; but he thrust it up again, saying,

I have one word more to the Lord's People, that desire to serve him with an upright heart: Let them not think hardly of any of the good wayes of God for all this; for I have been near this seven years a suffering person, and have found the way of God to be a perfect way, his Word a tryed Word,

a Buckler to them that trust in him, and will make known his glorious Arm in the sight of all Nations. And though we may suffer hard things, yet he hath a gracious end, and will make for his own glory, and the good end of his people. Therefore be chearful in the Lord your God, hold fast that which you have, and be not afraid of sufferings, for God will make hard and bitter things sweet and easie to all those that trust in him: keep close to the good Confession you have made of Jesus Christ, and looke to the recompence of reward; be not discouraged by reason of the Cloud that now is upon you, for the Sun will shine, and God will give a testimony unto what he hath been doing in a short time.

And now I desire to commit my Contentment into the hands of my Lord and Saviour Jesus Christ, he that hath delivered himself for the chief of sinners, he that came into the world, was made flesh, and was crucified, that hath loved me, and washed me from my sins in his own blood, and is risen again, sitting at the right hand of God making Intercession for me.

And as for me, Oh, who am I, poor, base, vile worm, that God should deal thus by me; for this will make me come the sooner into his glory, and to inherit the Kingdome, and that Crown prepared for me! Oh, I have served a good Lord and Master which hath helped me from my beginning to this day, and hath carried me through many difficulties, trials, straits, and temptations, and hath alwayes been a very present help in time of trouble; he hath covered my head many times in the day of Battel. By God I have leaped over a Wall, By God I have run'd through a Troop, and by my God I will go through this death, and he will make it easie to me. Now into thy hands, O Lord Jesus, I commit my Spirit.

OB-

OBSERVATIONS.

TO commit Villany unparallel'd; and bravely to outface Death, is the badge of a desperate Traytor, and an unhappy Christian. In this Villains life, I finde nothing of repentance, as if the Murther of a King, and the Ruine of Church and State were of so slight a consequence, that among Birds of his own feather Treason becomes meritorious, and his detestable death, a glorious Martyrdome.

First, He calls it Gods cause, nay the very Interest of the Son of God, his Usurpation he tearms the fear of the Lord; unheard of Impudence! Can God be the Author of Treason? or can man expect mercy from Gods hands that voluntarily transgresseth? Prosperum & felix scelus virtus vocatur, was Heathenish Philosophy, though without question a maxime in the Commonwealth of his conscience, whilst Religion was made the stalking horse to his Rebellion.

Kings are the onely flowers in Gods terrestrial Garden, that wear the Inscription of Noli me tangere, ratified from Gods own mouth, Touch not mine Anointed &c. Divinity dyes circuled within the compass of a Crown, and he that with irreverent hands strikes at Majesty, dyes both a Traytor to God and man.

Dye then Mr Harrison, and let thy sin perish with thee, whilest thy memory shall want the mercy of a sigh to recount thy abominable Name from putrefaction; and may all the rest of thy accursed crue dance at thy wedding.

Some

Some Occasional Speeches, and Memorable passages before Execution of Mr. John Carew.

WHen the first tidings of the Adversaries intentions to seize and apprehend him (being then in *Cornwal*) came to his knowledge, he uttered these words, or to this effect; That he had committed both his life and estate to the Lord, to save or destroy, as he thought meet; and therefore he would not by any means go out of the way, though provoked thereunto by several Friends.

After he was seized upon in the Countrey, and coming up to *London*, he had a gracious presence of the Lord with him; sweetly supporting him in the sense of the love of Christ to his soul; and being perswaded, that the cause of his suffering from man was such, as he had no cause to be ashamed of; otherwise, the many reproaches and hard usage in the way to *London* had been sufficient to have ecclipsed his spirit. In most Towns where he came, the Generality of the people Reviling him, with such words as these, Hang him Rogue, Pistol him, said others, Hang him up said some (at *Salisbury*) at the next Sign-post without any further trouble. Look said others how he doth not alter his Countenance, but we beleeve he will tremble when he comes to the Ladder. This is the Rogue will have no King but Jesus. Indeed, the rage of the people all the way

was

was such, that had he not been indued with strength from on High, he could not have undergone the wicked and Barbarous Deportment and Carriage of the Giddy multitude which he was subjected to.

After he came to *London*, and had many opportunities of Escape, if he had thought it meet, before he was sent to the Tower) yet he would not, knowing how much the Name & Glory of God was concerned in his faithful witnes to the cause of Christ for which he was in Bonds. And the truth is, his joy in the Lord was such that when many came drooping in spirit to him (by reason of the Gloominess of this present dispensation) they went away refreshed and comforted by those many Gracious words that came out of his mouth.

When word was brought him that Major General *Harrison* was dead, he said well, my turn will be next, and as we have gone along in our lives, so must we be one in our death. The Lord God grant, that I may have strength from himself to follow courragiously to the last breath, and that I may much honour and glorifie God, whom I have made profession of, I can do nothing of my self, but my strength is in the Lord of Hosts, who hath helped me from my beginning to this day, and will help me to the end. The night before he suffered, some of his Nearest Relation came to take their leave of him, and when they were parting, they shed some teats, but when he perceived it said, O my friends, if you did know and feel what joy I have, and what a glorious Crown I shall receive from the hand of Christ (for this work) you would not mourn, but rejoyce, that I am counted worthy so be a witnes to this Cause, and said further,

The Lord preserve you all from the portion of this Generation; For assuredly, there is great wrath from the Lord that will reach them to their destruction. When Mr. *L.* came to take his leave of him, he asked this Question, *viz.* how it was with him: He answered, Very well I bless my God, as to my interest in him I have not the least doubt, but do know assuredly, that when my soul shall be separated from this body, *I shall be taken into his presence, where is fulness of joy, &c.* And by Jesus Christ be presented to my Father without spot and blame, in his own compleat and perfect righteousness, which is free, and not for any of mine own Works; for I am a poor, sinful and wretched creature, and compassed about with many infirmities. And when it was asked him, if he had any thing of conviction upon him as to what he was to suffer for? He answered, No, not in the least; for said he, Though man have condemned, yet the Lord hath and doth justifie; he added, the Lord hath justified it in the field once already in this Nation (but that is now accounted as a thing of nought) but he will again do it with a witness, and prayed that the Lord would deliver him, (*viz.*) Mr. *L.* from that Judgement that was at hand by which he would do it. To this effect spake he also to many that did quere with him about this matter. being told that his Nephew and some others were doing their utmost for his Reprieve; he replyed, that there is nothing to be done, for the Sheriff hath brought me word (just now) that I must dye to morrow, and that there was some that desired I might not be Quartered, but it would not be granted. But Death is nothing to me, let them Quarter my body never so much, God wil bring all those

pieces

pieces together again. It was asked him if he had assurance of the love of God? He said, Yea, yea he had fought a good Fight, and had overcome, and he was ready to suffer the Will of God. One asked him if he thought there would be a resurrection of the Cause? He answered, he Dyed in the faith of that, as much he did that his body should rise again; and if he did not believe that, he should not be so cheerful at the Sentence of Death. He said also, he had not the least regret of disturbance on his spirit about that for which he was to dye, for what he did was of the Lord, and if it were to be done again, he would do it. And the way they took to suppress and destroy those that did not think the King's Person Sacred, their blood will make many hundreds more perswaded of the truth of it. It was grievous to him to hear how at his Tryal they blasphemed God and his People; but he was resolved hee would own the Lord among them, which they could not beat, therefore they were so violent against him. He said the Gospel was going from *London*, and Popery and Superstition &c. was coming in; and it would be a rare thing to find a Professor of Religion in *London* shortly, he encouraged those about him to keep close to the Lord in this evil day. O! said he, who would have thought some years since, that Popery & Formality should have been let in again to these Nations? He said they were so barbarous, they would not allow him some small time to take a little Rest before he was to suffer, which was all he needed or desired of them. For he was much tired with speaking to company which came continually in. He desired to be remembred to some Friends, and tell them, *That this was the last Beast, and his rage was great;*

because his time was short. Some more expressions he uttered to this effect: But in all his Words and manner of speaking, he manifested the highest Christian Magnanimity, and holy Greatness of mind, and such a spirit of joy and glory rested upon him, even to astonishment. It was asked if he apprehended his confidence would continue to the death? He said he was not strong in his own strength, but in the Lords strength, which he still relied upon. And he said to one by him, Will you not see how God will carry me through next day? and desired prayers for him. One asked him what he thought of this severe hand of God? He said, That which was hid secret in the bosom of the Father, should be manifested in due time: Oh! said he, it grieves me to think how Popery is coming upon us like a flood in this poor Nation, and the great judgement that will follow. But the Lord will be a hiding place for his poor people until the indignation be over-past: Let not our Enemies think to break the Spirit by putting us to death; for I am confident that God will give his Spirit seven-fold unto those that are left; but the Enemy, the Lord hath set their feet in slippery places, so that when they come to their measure, they must be cast down: Therefore 'tis the duty of the Lord's people to wait patiently, *and he that shall come, will come, & will not tarry.* 'Tis a crying time, and none but those that are endued with power from on high, will be able to hold out. One asking him where his Chain was? He said, here it is; and though I have worn it so long that it hath entered into my Flesh, yet it was not as *Joseph's*, it had not entered into his soul. He was highly raised up in admiring the Grace of God, that he should be accounted worthy to wear a

Chain

Chain for Christ, saying, They have been blessed Chains to me, adding, that the Lord had crowned him beyond many of his Brethren; being counted worthy to seal Gods Work with his blood; admiring that God should accept of such a crazie body, much of his strength being already spent; yet, that God should so honor it in the end, he much admired the depths of the love of God to such an unworthy Worm. The Lord will bring my blood (saith he) to cry with the rest of the Martyrs, *How long, O Lord, Holy and True, &c.* As for death, or the fear of it, I am got above them, in and through the beholding of the glory of our God, into which I am entering, which glory shall be shortly for the reviving of the spirits of his Saints, and destroying his Enemies. A friend speaking to him (the night before he dyed) of this dispensation, he said he was perswaded, That their blood would be of much advantage to the Cause in forreign Nations. Two friends that came to visit him, being (as he thought) under some trouble of spirit, he directed his speech to them as follows: Be not troubled, there is nothing stands between me and the Father; For I go with all clearness and freedom, and I know that Iesus Christ is my compleat Righteousness; and this is my Crown of rejoicing, *That I dye not in the Lord only, but for the Lord:* And think not that this blessed Cause shall be lost, for it shall reach to the end of the Earth. Think not your prayers lost, for your prayers and tears, with our blood, shall come down shortly upon *Babylon*, although they think to heal her, yet they shall give her a greater blow then ever we could have given her in our persons. Those who have been pleading for suffering, who so ready to run away from it?

While the Lord hath given us a little of the Spirit of Rejoicing, that hath made us willing to be giving up our selves unto him. And although the Enemy think to conquer us, they shall never do it; for we are got above them in the Spirit of the Kingdom; We trample upon them, and they are under our feet; and this blood that now is shed, shall warm the blood that hath been shed before; and shal come down, and do notable Execution upon the Enemy. The Lord hath (in much Wisdom) hid this death from us, and hath allured into it: But he hath fitted us for it; and be not troubled that he hath taken away two or three drops of the Spirit; for he will in the room thereof pour it out upon you.

The day he suffered, and the hour being come, the Rope being tyed about him, he rejoiced exceedingly, saying, Oh! What am I, that I should be bound for the Cause and Intereſt of the Son of God! And when he was coming down *Newgate*-stairs to go into the Sledge, in a very smiling, cheerful manner, his countenance shining with great glory uttered Words to this effect: My Lord Jesus, for the joy that was set before him, endured the Cross, and despised the shame, and is now set down on the right hand of God, whose steps I desire to follow. It was also observ'd, that the cheerfulness of his countenance all the way as he went to the Gibbet remain'd, to the encouragement of the faithful, and admiration of Enemies; uttering by the way many cheerful expressions, setting forth his joy in the Lord.

When he was brought to the Gibbet, before he went up the Ladder (his hands being bound) he exhorted several friends standing by, to be faithful un-

to death, & not to be ashamed of the Cause for which they suffered, and they should receive a Crown of life. And further said to a Friend that stood by, That hee hoped the Truths of the Kingdom which he had preached up and down, would not be the less esteemed for that he now came to seal it with his Blood.

Mr. *Carew's* Speech upon the *Ladder.*

TRuly it is not words, nor that which I have to speak in mine own spirit, will glorifie God, or give any advantage to your souls, or unto me; but it is, if I may speake a few words in the Spirit of the Lord, and in the Power of his Might, and from an unfeigned Love unto Jesus Christ, that would indeed give me an open entrance, and make my passage very sweet, and a blessing may be left behind, even upon you. The first thing (indeed) that hath been very weighty (and I desire to leave it upon all, upon Saints as well as upon those that are not acquainted with Jesus Christ) that Eternity, Immortality, and Eternal Life, it is a wonderful thing; the thoughts and apprehensions of it are able to swallow up a poor soul: We little think what it is, he that knows most of God and most of Christ, and hath the greatest measure of the Anointing, he little, little knows what it is to appear before the holy, the most glorious, the most righteous God of Heaven

and Earth, to stand before his Judgement-Seat, before Jesus Christ that is at his right hand, and where all the Holy Angels are so ashamed (because of the glory of God) that they fall down and cover their faces, and cry, Holy, holy, Lord God Almighty, which art, and wast, and art to come. And therefore if such glorious Creatures, if such excellent Spirits as these Seraphins and Cherubins be, if they do fall down before the glory and Majesty of this most excellent and wonderful God, how should dust and ashes do? and how should they fear and tremble to appear before him? and therefore I say, think of this, and of the righteousness of God, as well as of his Glory and Majesty, and of his Justice; that when for one sin he threw down the Angels (those glorious Spirits) into Hell, and he would take no ransom or redemption for them; and though he hath mercy on the sons of men (according to his own election or purpose, and according to that that he hath purchased for himself in Christ Jesus before the foundation of the World was laid) yet in time he made his Son a Sacrifice before Men and Angels, to bring his chosen ones to glory. That he should take pleasure to send his own Son out of his bosom, who was the delight of his Soul, and bruise him for our sins; yet it pleased the Father to bruise him. The most holy and righteous God, that had but one Son, one onely begotten Son (that was the delight of his Soul) and should take pleasure to bruise him, that we might be healed, and laid stripes upon him that we might be healed: Oh! the heigth and depth; oh the length and breadth of the love of God in Christ Jesus unto poor souls. Oh! this is that the Angels do desire to stoop down and look into, and to know more of this great Mystery of the Love of God in Christ, and that God should take upon him the Nature of man, and put him into that glorious Union with his own Son, and that he should leave the Angels, though Christ was made a little lower then they for suffering Death for us: yet

now

him, because the nature of man is united to the Godhead by vertue of that Marriage and Union, we become the Sons of God, and Heirs of glory. Those that are adopted by Jesus Christ, are brought near to the Throne of Glory, are in a high and glorious communion and fellowship with the Father and Spirit, owned of all the holy Angels; and therefore they do stand without the Throne (as in several places of the Revelations) and round about the Elders, and round those that were given to the Lamb (as in the fifth of the Revelations, and many other Scriptures) they stand without, but there is another Company within, which is the twenty four Elders, and four living Creatures, they fall down and worship God, they are nearer then the Angels. Oh! Who hath credited, who hath believed this report? And to whom is the Arm of the Lord revealed? Oh how many Professors are there in this day, in this Nation, that call upon the Name of Christ, and that say they shall be saved by Christ, and do live and trust most in their own works and righteousness, and never come to the knowledge and understanding of this great Mystery of the love of God in Christ? Who never received those Teachings from the Anointing, and according to the New-Covenant, where it is promised that they shall be all taught of God, all the Children of God shall be taught of him, and there is no one can teach these but the Father, none can draw them to the Son, but the Father, and no man can come to the Father, but through the Sonne: And this great Mystery is both by the Light and Operation of the holy Spirit, who makes the new Creature in the Soul: O that God would pour out of his holy Spirit, that God would pour out the Spirit of the New-Covenant, and the Spirit of the Gospel, and the Spirit that can declare the Mystery of Gods Word in the Spirit; and then he hath made manifest through Jesus Christ: O! there is

much

much talking and speaking in the Name of Christ, and how many men spend little time in getting evidences in the power and demonstration of the Spirit, and come to apprehend God in Christ, that speak of him? Oh! there are few of these the Lord knows. O that the annointing may be powred out more now, according to this Faith, in the way of this Grace, and in this love of God, even in the electing love of the Father; and in the redeeming blood of Jesus Christ, according to the purchased possession that he hath obtained through his own righteousnesse, wherein God hath been just also, in justifying the ungodly; and among them, such a poore simple piece of dust and ashes as I have been, and have to this day little glorified my Father; and yet I can call him Father, through some measure of his Spirit, and Father according to the Spirit of adoption too, and can say, the Lord Jesus hath given himself for me; and I take the Lord Jesus Christ as the great Gift of the Father, desiring to bear witnesse of that love, and of that wonderful grace and glory, that he hath made me partaker of in and through him. Oh! blessed be the God and Father of our Lord Jesus Christ, who hath called me to this hope, and who hath made me partaker of this glory, that the Saints are enlighted in. And now I long to see the face of this Father, and of his Son, though I have such a number of sins in me, and though I have an interest in him, and can call him Father at any time without doubt, and in full assurance of faith in the holy Spirit; yet if Jesus Christ were not there to present me faultless before the presence of God, I should be afraid to appear before him; but he is able to do it; and therefore saith the Apostle, Now unto him that is able to save you, and to present you faultless before the presence of his glory with exceeding joy, &c. I am a poor sinful piece, full of Iniquity,

quity, laden with many burdens, that have a body of death that I carry about me, and I am now about to lay it down, and my soul shall enter into eternal life, and be made perfect in a moment, through the mighty Power of God that hath wrought that glorious work of raising Christ from the dead. Oh! all my strength, and all my joy, and all my life is in Christ, and in him alone: and I have a righteousness already of his working, according to his own Grace, and according to his own mighty Power, and according to his own Mercy, that he hath been pleased to work in me, and so hath been pleased to keep me in a very wicked, and in a very evil day, by the Power of his Grace. And I desire to glorifie my Father, and many years have I been in that Work, that hath been of late in this Nation; few and evil hath been the dayes of my pilgrimage, but I have desired to serve the Lord with faithfulness, and in the integrity of my soul, without prejudice against any creature; and it hath been the desire of my soul to approve my self faithful towards God and towards man: And what I have done, I have done it in obedience to the Lord; that I had in my eye, and in my heart. There are many things laid upon many of those that profess the Kingdom and glorious appearance of our Lord Jesus Christ, as if they were Enemies to Magistracy and Ministry; and, as if so be we were for the destruction of the Laws and Properties of Mankind, therefore I shall speake a few words unto that: And if indeed we were such, we were fit to be turned out of the World, as some men think they should do God good service in sending such poore Creatures quickly from hence. There is no such thing: I desire to bear witness to the true MAJESTRACY, that MAJESTRACY that is in the Word of the LORD. And that true Ministery, which Ministery is a Ministery from the annointing; that doth bear witness to the Lord

Jesus

Jesus, and hath his holy Spirit. That testimony I desire to bear; and that testimony I desire to stand faithful in, with integrity to the Lord Jesus, as King of Saints, and King of Nations. And therefore it is, I say, to have a Magistracy as at the first, and Counsellors as at the beginning; men fearing God, and hating covetousness. And that Ministry as doth preach the everlasting Gospel.

Here Mr. Sheriffe interrupted him, saying, *'Tis desired that you spend the rest of your time in preparing your self.* Another said, *You spend your self, Sir, in this discourse.* Another said, *it rains.* Then Mr. *Carew* said, *I will pray.*

Mr. Carew *his Praier.*

O Most Holy, and most Glorious and Blessed God, the God and Father of our Lord Jesus Christ, the Father of all Glory; the God of the spirits of all Flesh, unto thee, unto thee doth my soul desire to come through the new and living way, even through Christ my Righteousnes; And in him and through him to be offered up by the Eternal Spirit, a living and acceptable Sacrifice, in which thy soul delighteth. O Lord thou knowest my frame, and thou knowest my life, and what a passage this is; and what a wonderful thing it is to enter into Glory: And what a wonderful thing it is to stand before thee, and to stand in thy presence. O Father, Father, let my soul be filled with thy joy, and with peace in Believing:

O Let

O let my heart be in heaven while my body is here; and, O let me be joyned unto the Lord, through thine own Spirit before this separation be --- O Lord, thou only art able to take hold of my Heart and Spirit; poor Creatures may speak words to thee, but Oh! it is thine own power, and it is thine own Spirit, that must take hold of the heart; it is thine own Spirit that must carry through all, and it hath been thy Spirit (Blessed be thy Name) that hath carried me through many Trials, and many Temptations, and many Difficulties, that thy poor Worm hath met with in this Pilgrimage for many Years. O blessed be thy Name for all the Goodness, and for all thy Grace, and for all thy presence that hath been with thy poor Creature far and near. Oh! Blessed be thy Name that thou hast kept me in any measure faithful unto thee, and made me willing to lay down my life for thy righteous Work & Cause. Oh blessed be thy Name, that the Lord and Christ (that is at thy right hand) hath bought me with his own most precious blood. He hath Redeemed me indeed. Therefore it is but my reasonable service that I should be offered up a sacrifice to him, my joy is in him, and my confidence is in him, that I shall be presented by him to my heavenly Father. O Father, when thy servant is to be presented before thee, let him know what it is to finde mercy. Let him know what it is to have Jesus Christ an Advocate; and what it is to be presented before thee by such a Redeemer. O that Jesus Christ might bid me welcome into thy presence, and may say to my soul, *Well done good and faithful servant, enter thou into the joy of thy Lord.* O blessed Father, it is not that I do expect any thing from thee upon any account below the account of the Lord Jesus; and wherein soever thou

thou hast been glorified by thy poor servant, it hath been thine own power and thine own working. O nothing unto thy poor creature is due, but unto thy holy Name be praise and glory. O holy Father behold thy work in the Kingdoms, and behold the Cause and Interest of all thy people. O do thou revive it in thine own appointed time; O do thou strengthen the hearts of thy poor Saints; O scatter all clouds, speak comfortably to their souls, that they may be able to stand under all storms, faithful unto death, & receive a crown of life & glory. O bless thy poor Saints in the City, and bless thy Saints in Country, & bless thy Saints in the West; O bless thy Sons and thy Daughters; O bless all the meetings of thy people, let the blessing of the Lord appear unto them, let the glory of the Lord make haste, let the glory of the Lord be upon these Nations. O remember thy promise to thy ancient people the Jews; O let thy people be taught of thee, O let these dry bones live, O let the Spirit of life breathe upon them. O dear Father, let the fulness of the Jews, and of the Gentiles be brought in. Let multitudes be gathered out of every Kindred, and Tongue, and Nation, unto the Kingdome of Jesus Christ. O Father, Father, advance thy Son; set him as King upon the Mountain of thy Holiness; give him all Glory, and Power, and Dominion over the whole Heavens, that thou hast promised according to thy Word and Covenant to give unto him, that he may reign in thine own Word and Law, through his own Spirit for ever and ever. Lord, Lord, I desire thou wouldest gather up my soul, O gather up my soul, O Lord, make this passage sweet, O make it comfortable. Lord Jesus thou hast taken away the sting of death, and born the burden of all this shame, and of all this reproach. And thou hast given thy poor servant something of

thy

thy presence, through the riches of thy Grace this day. O Lord, now receive, O open thine everlasting Arms: O now let me enjoy thy presence, O God, which I have desired to behold and see, and to behold thy face in Jesus Christ; O, and now let me enjoy what thou hast prepared for me, and fill me with the joyes that are at thy right hand, and those pleasures that are in thy presence for evermore. O thou Lamb of God lead me to the everlasting Fountain, that living Fountain that is able to supply all our wants. O Lord bless, bless thy poor people, O comfort them in this day. Pour out sevenfold of thy Spirit for what thou dost take away in any of thy servants, for thy holy Names sake. O let the Cause and Kingdome of Christ be dear and precious in thy sight, and live alwayes. Lord little do these (poor creatures) know, or these Nations know, what a controversie thou hast with them. O that thou wouldest be pleased graciously to spare this people, spare thy people however? and let them that love Zion, and favour thy righteous Cause be glad for ever and ever. O now Father be near to me, do thou receive my spirit, take me into thine own glory, take me into thine own glory; let me know it is my portion, let me know there is a Crown in the hand of Christ prepared for my soul. O blessed Lord, thou hast honoured thy poor creature, and brought him hitherto, O reward all the labours of love in any to him, in bonds or death, and give them a double reward into their own bosomes. Reward it so to them and theirs. Blessed be thy Name that thou hast brought thy poor one hither to suffer in thy Cause. And O Lord, let thy Spirit be powred forth upon the Nations, until the whole Earth be filled with the Knowledge of thy Glory. And that Christ Jesus may have all the Ho-

nour,

nour, and Praise, and Glory, and Dominion for Ever and Ever. *Amen.*

I am so exceeding Dry that my Tongue is ready to stick to my Mouth. But I would fain speak a little more. Oh blessed be God! Oh! how many are the Refreshments I have had from the presence of my God and Father, sweet, and secret Communion betwixt him and my soul to day. And for that my soul hath seen of his Riches and Kindness. O that I might bee more like Christ! for I have been very unlike to Jesus Christ, very unlike to my Father. But I shall leave all that is unlike Christ behinde; And all his own Workmanship he will purifie and perfect through this passage into Glory. O my dear Father, receive my soul, O make this passage sweet; for now I Am coming to thee; Lord help, Lord Spirit me, fill me with thy Spirit, let me be ever with thee, let me know what it is to have thee on my Right hand, that I may not be moved; that in my soul going out of the Flesh, I may be let into the presence of God, and into the Arms of Jesus Christ. Oh! That my soul may be breathed forth into the Arms of God, into the Bosome of Jesus Christ, through the Anointing of the Spirit.

A Friend that stood by said, it is expected you should speak something to the matter of your suffering: the under Sheriff said tis not to be suffered, What are you? that you put on men to speak, What are you Sir?

Mr. Carew said, *Farewel my dear Friends, Farewel, the Lord keep you faithful.* The Friend said, we part with you with much joy in our Souls.

Mr.

Mr. Carew said, to the Executioner, *Stay a while, I will speak one word, and then said very solemnly, and with a loud voyce,*

Lord Jesus receive my Soul, Lord Jesus into thy Arms I commend my Spirit.

And so fell asleep.

OBSERVATIONS.

THe Scene is no sooner prepared, and Harrison's part acted, but Carew enters, a man that sucks in Treason with his first milk, one of the main props, on which Fanatick Fury built her self a Fantastick Fabrick; one whose name like that of Felton and Ravillack shall stand stigmatiz'd to Eternity for Treason, Inhumane Treason against a Gracious Prince.

Magistracy and Ministry the two Eyes of this Land, which like two Diamonds in the Crown give a lustre to Majesty, by a pretended Zeal, were almost dazled and hourly threatned to be quite put out, whilst Gain was his greatest Godliness.

1. *Hee impudently affirms, that it was in the fear of the Lord he condemned the Lords Vicegerent: pretends at the first to be excused from being a member of that detestable Synod, to palliate his premeditated Treason, but being once seated in the Chariot of Authority, he* Jehu-*like drove on furiously, till he had washt his hands in that Innocent and Sacred Blood. And so far was he from repenting for his Villany, that he was sorry it was beyond his reach to strike one blow more at Majesty.*

Yet my Author is pleased to stile him a Martyr, and expressing his Department from Newgate, *tells the world that his Countenance was shining with great glory: I leave the world to judge, if my brazen faced Author deserves not almost an equal Condemnation.*

Destruction on all those that honour Majesty and Religion, a Resurrection of the Cause, a Confirmation of the rest of his Brethren in their detestable Treason, was the sum of his chiefest meditations.

Yet let every sober Christian use his last Legacy which he left to his friends, which was, Lord preserve us all from the portion of that Generation.

Some

Some occaſional Speeches, and memorable Paſſages of Mr. *Juſtice* Cook, *during his Impriſonment in the Tower & Newgate. With his Speeches and Prayers upon the Ladder.*

HIS Wife coming to viſit him in the Tower of *London*, but not having admittance to him, he ſaw her forth of his Window, and ſaid, *Go home to thy friends my Dear Lamb, I am well; bleſſed be God they cannot keep the Comforter from me.*

His Wife asking the Gentleman-Jaylor to ſee him (another time) he anſwered, ſhe might ſee him ſuddenly in *Newgate*, her Husband hearing of this, ſaid, *If the way to the New Jeruſalem be thorough Newgate, bleſſed be God for Newgate; the King of Glory will ſet open his Everlaſting Gates to receive me ſhortly, and then I ſhall for ever be with the Lord.*

A Note ſent by him from the Tower.

My D,L. *chear up, Heaven will make amends for all; bleſſed be God I am full of ſpiritual joy, and do truſt God to make what bargain for me he pleaſeth; for he knoweth the appointed time of my Compoſition and diſſolution, let us look to Jeſus, Heb.*12.

After Mr. *Cook* was brought to *Newgate*, discoursing with some Friends there, he said, I am now going to my Tryal, wherein the Lord strengthen me. If I be attainted, yet my Estate in *Ireland* is not thereby forfeited without an Act of Parliament to that purpose; and it is much set upon my heart, that if my small Estate be taken away from my poor Wife and Child, it will prove as poison to those that enjoy it, and consumpt ve to the rest of their great Estates; for I bless God I never acted maliciously or covetously, but in a Spirit of Simplicity and Integrity; however the good Wil of the Lord be done.

I commit and commend my Dear, Loving, and Faithful Wife and Child to their blessed Husband and Father, with three Scriptures especially for their portion: *The Widows Cruse and Barrel of Meal, 1 King. 17. Isa. 54. ver. 5. to 10. Jer. 49. 11. Earnestly desiring that my Child may be religiously Educated in the fear of the Lord.*

Thus if God hath appointed it, I shall go from the Cross to the Crown.

Speaking to some in prison, for the clearing of himself from false Aspersions, said, Whereas some say I have done them wrong, they do much wrong me in so saying: I have relieved many so far as by Law I could, knowing that the worst of men ought to have Justice; I bless God I durst not wrong any man; for I know that I shall meet them at the last day before the Bar of Christ's Judgement, where I can with boldness looke all men in the face as to matter of Justice, for which I have great cause to bless the Lord, *Holy be his Name.*

Some in the prison speaking of the Differences in Religion; Mr. *Peters* said; Pray talk not of controversies

verſies now, we have but a little time to live, and cannot ſpend it in ſuch diſcourſes.

Whereupon,

Mr. *Cook* ſaid, *Bleſſed be God brother Peters we are going to Heaven, where the Saints are all of one mind, which my ſoul hath long deſired to ſee; it rejoiceth my heart to think what a perfect happineſs I ſhall have there; the beſt condition here is but mixed, but in Heaven there is no ſorrow nor trouble, neither have I one dram of trouble upon my Spirit at this time, bleſſed be God he hath wiped away all tears, and I could with Paul and Silas ſing in Priſon for joy.* Bleſſed be the Comforter.

Diſcourſing after he came into the Dungeon, he ſaid, When a poor creature comes about ſo ſolemn a Work as to dye, what a bleſſed thing is it to have a Helper, and what can help but the holy Spirit, bleſſed be the Comforter, for I am ful of ſpiritual conſolation; if one of you was to have a thouſand pounds a year after the death of an old man Conſumptive, that would not live three dayes, how would you rejoice: This is my condition through grace; I muſt in a little time put off the old Man, and enter into the poſſeſſion of Heavenly Glory. Let no good people fear a priſon, for it is the onely place, wanting other Books, to ſtudy the book of ſelf.

A Friend going about to comfort Mr. Cook, *from the conſideration of the brevity and uncertainty of mans life, uſing ſome expreſſions of love, &c.*

Mr. *Cook* replies, What doſt thou ſpeak thus for? if I were ſick of a Feaver, this might be a ſuitable Diſcourſe; but we muſt talk of a higher rate then this now; Were I to chuſe, I would rather chuſe this Death, then to dye of a Feaver; for there is much pains, and ſometimes Diſtractions; but here a man

is well when he goes upon the Ladder, and out of all pains in a quarter of an hour: And speaking to a friend said, I am now going to Heaven, and shall leave you in the storm.

Mr. Cook *to some Friends in prison.*

Friends I beseech you rejoice with me, O let us bless the Lord that he counts us worthy to be sacrifices to follow his steps: Was not the Captain of our Salvation made perfect through sufferings? And shall not I? Oh I long to be at home out of the body, with the *Lord*, though I go through a Sea of Blood to him; truly I think every hour ten; little do my Enemies think what a friendly part they do me, to hasten me to my Fathers Kingdom, to my Crown and Glory; I had rather go to my Dear Jesus with my Chain and Cross, then to sit down with an Earthly King on his Throne, and wear a Crown of Gold.

Some disaffected to him being present, said, the Jesuits suffered chearfully and confidently.

Mr. Cook replies, I bless God my justication is not built upon the merits of Works, but alone upon Grace in the blood of Christ.

The said person compared him and his fellow-prisoners to Corah Dathan, *and* Abiram.

Well friends, said he, it matters not who condemns, when God justifies. Mr. Cooke, (*said they*) *do not justifie your self, but confess your sins, your heinous crime against the Lord and his Anointed, and repent.*

Mr. *Cook* replies, I must needs tell you, that if repentance was now to do, I was in a sad condition; but I bless my God he hath enabled me to confess my sin, & hath sealed my pardon in the blood of his

Dear

Dear Son, and given such peace as none can give or take away. I have no Guilt nor Trouble upon my spirit touching what is done, but such sweet peace in God as I cannot express, and I shall leave all with God who judgeth righteously, who will decide all things.

Mr. Cooke *to* Mr. Peters *in the Dungeon said*,

Brother *Peters*, we shall be in Heaven to morrow in bliss and Glory; What a blessed thing is that! my heart leaps within me for joy; I am now just as I was in the * Storm, almost in sight of Heaven; Read me the *Isa.* 43.9,10. & 61.10,12. *Hos.* 13.14.

* See his Relation of his passage by Sea to Ireland, and his Dream.

Then looking upon his bed, said, That shall be my last Pillow; I will lay me down and sleep a while, and he slept about an hour and half, and then awoke, saying, Now farewell sleep, no more sleep in this world; and farewel Darkness and Night, I am going where there shall be no Night there, neither need of a Candle, nor of the Sun; for the Lord will give us light, *for the Lord will be our Everlasting light, and our God will be our Glory.*

And welcome every thing that gives notice the hour is at hand; welcome the Cock that crows, welcome sweet Death my good friend, that will bring me so near Eternity, Oh blessed be God, blessed be his Name; Oh this Christ is a blessed Christ, hee answereth all things, and within few hours we shall bee crowned with Glory and Victory: Blessed be our Lord Jesus that hath given us the Victory over Sin and Death. Welcome Mr. *Loman* my Keeper, welcome

Angels, that wil in few hours take the Office, and guard me into Eternity.

At midnight he prayed very fervently, and the common prisoners heard him, and seemed very sorrowful by their expressions, saying, *Sir, the Lord be with you; O that our souls might go where your soul goes.*

About the morning speaking to Mrs. *Cooke*, said, Lamb, do not dishonor my last Wedding-day by any trouble for me; For if all my Judges did but know what glory I shal be in before twelve of the Clock, they would desire to be with me.

And let the Executioner make what hast he can, I shall be before-hand with him; For before he can say, Here is the Head of a Traytor, I shall be in heaven. *Come Lord Jesus, come quickly, my soul longeth for thee, and I wait to hear thy voice, saying, Come up hither, and immediately I shall be in the Spirit;* and then shall I for ever be with the Lord. At midnight there was a cry heard, The Bridegroom cometh, and they that were ready, went unto the Marriage; *This day I shall enter into the joy of my Lord.*

Come brother *Peters*, let us knock at Heaven-Gates this Morning, God wil open the dore of Eternity to us before twelve of the Clock, and let us in to that innumerable company of Saints and Angels; *and to the souls of just men made perfect;* & then we shall never part more, but be with the Lord for ever & ever, singing praises, singing praises to our Lord and everlasting King, to all Eternity. He said further, O what a good Master have I served, that stands by me now, and supports me with his everlasting Arm, he bears me up; (then said) *Come away my beloved, make haste, and be thou like unto a young Roe, or a young Hart upon the Mountains of Spices.* Behold I come

come Lord Jeſus, I come ful ſail to thee, I come upon the Wing of Faith Lord Jeſus receive me; and going to lye down upon his Bed, he ſaid, It is no more to go to dye to morrow, then it is to go to ſleep to night. I bleſs the Lord I am free from trouble, and my poor heart is as ful of Spiritual Comfort as ever it can hold: *And this joy can no man take from me.*

The doors of the priſon being opened in the morning, he ſpent that little time he had left in prayer and heavenly diſcourſe with Friends that came to viſit him, preparing himſelf for his ſuffering with ſuch a chearfulneſs, as was an aſtoniſhment to the Spectators.

Then ſpeaking to his Wife, ſaid, *Farewel my Dear Lamb, I am now going to the Souls under the Altar, that cry, How long, O Lord, holy and true, doſt thou not Judge and Avenge our Blood on them that dwell on the Earth; and when I am gone, my blood will cry and do them more hurt then if I had lived. But I am now going to Eternity, bleſſed be God, be not troubled for me, but rejoice, becauſe I go to my Father and your Father, to my God and your God. And after ſome time ſpent in prayer, he deſired his Wife not to with-hold him by an unwillingneſs to part from him now, when God called for him to be offered up as a Sacrifice for his Name and Cauſe.*

After a little pauſe ſhe freely gave him up to the Lord; to which he replyed, Now all the Work is done; and ſaid, I reſign thee up to Jeſus Chriſt to be thy Husband, to whom alſo I am going to be maryed in glory this day.

His Wife ſhedding tears, he ſaid, Why weepeſt thou? let them weep who part & ſhal never meet again; I am confident we ſhal have a glorious meeting in *heaven*; here

here our comforts have been mixt with Chequer-Work of troubles; but in Heaven all tears ſhall be wiped from our eyes.

He asked ſeveral times if the Sheriff was not come, ſaying, Why ſtayeth the wheels of his Chariot? why do they drive ſo heavily? I am ready, bleſſed be God, I have nothing to do but to dye.

Word being brought that the Sheriff was come, he made haſte to be gone, and his wife ſtepping after him, took him by the arm, whereupon he ſaid, *O do not hinder me from going to Jeſus Chriſt.*

And then with a chearful countenance, taking leave of his friends, he went to the Sledge that carried him, whereon was alſo carried the head of Major Gen. *Tho. Harriſon*, with the face bare towards him; and notwithſtanding that diſmall ſight, he paſſed rejoicinglythrough the ſtreets, as one borne up by that ſpirit which man could not caſt down. Being come to the place of Execution, when he was taken out of the ſledge, he ſaid, *This is the eaſieſt Chariot that ever I rid in, in all my life.*

Being come upon the Ladder, and the rope put about his neck, he rejoiced, ſaying, *Bleſſed be the Name of God, that I am bound for the ſake of Chriſt.*

Then his work was to addreſs himſelf to God, and to that end ſaid, if you pleaſe I ſhall ſpeak a few words to God in prayer.

Mr

Mr. Cookes *Prayer before his Speech.*

MOst glorious Majesty, this day is a representation of that great Day when all thy poor people shall meet together, Multitudes, Multitudes in the valley of Derision. Thy poor, poor servant is now come to pay the debt which he oweth to Nature; blessed be thy Name that thou hast prepared him for it; blessed be thy Name sweet Jesus, blessed be thy Name. O that all thy poor people that are here, if possible, may feel something of that Divine Power and Assistance of God, that thy poor servant now feels at this time; blessed be thy Name. I am a poor creature, a poor sinner, and the Lord might justly withdraw from me, and leave me to horror and fearedness, if he should deal with me in justice. But this hath not been his method (blessed be his name) to leave and forsake his poor servant. Lord let thy blessing be upon us at this time, and let thy blessing be upon England, and let thy blessing be upon all these Nations, and let thy blessing upon all that are here. Assist O Lord, by thy Divine Power; Give us to see much of thy Power, and let not this meeting be in vain, but let every one here receive benefit thereby, to the praise and glory of thy great Name, and the everlasting salvation of all our souls (if it be thy blessed will) through Jesus Christ our Lord.

Ha-

Having ended his first prayer, he applies himself to the Sheriffe and Spectators in this following Speech:

Mr. *Sheriffe and Gentlemen,*

THe most glorious sight that ever was seen in the world, was our Lord Jesus Christ upon the Crosse; and the most glorious sight next to that, is to see any poor creature suffer for him in his Cause.

I desire to speak a few words, briefly to let you understand what a glorious work the Lord hath been pleased to accomplish upon my spirit. I bless the Lord, I have ransacked into every corner of my heart, and I have searched into all my sinnes, actual and original, secret and open, known and unknown, so farre as the Lord hath discovered them to me; and I have confessed them all with a penitential bleeding heart, and contrite spirit; blessed be his Name, he hath been pleased to come in abundant manner, and hath been pleased to shew mee that the onely remedy is the blood of Christ; and I have, blessed be the Lord, applied that precious blood to my poor soul, and have laid hold upon a Christ, by a true and lively faith; and there is a sweet calm and serenity in my soul and conscience, blessed blessed be thy Name. I desire to glorifie God, and to give him the glory of all, and to take shame unto my selfe for any sinnes that I have ever committed, that I know to be sinne, and therefore I desire to rejoyce in the God of my salvation, as Isa. 61. 10. I *will greatly rejoyce in the Lord, my soul shall be joyful in my God, for he hath cloathed me with the garment of Salvation; he hath covered me with the robe of righteousnes, as a Bridegroom decketh himself with Ornaments; and as a Bride adorneth her self with Jewels:*

Even

Even so the Lord delighteth in me. And as the earth bringeth forth her buds, and as the Garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousnes and praise to spring forth before all Nations.

And *Isa.* 43.9,10. *Ye are my witnesses, saith the Lord,* I do desire to bear a testimony unto God, and to Jesus Christ, for justice and truth, and righteousnes and holiness.

The Lord knows I have no malice upon my heart against any man or woman living upon the face of the earth; neither against Jury that found me guilty, nor Court that passed sentence, I desire freely to forgive every one from the bottome of my heart. And as concerning this great dispensation you may (it may be) desire to hear something of it. Truly, I say, as to the Kings Majesty, I have not any hard thoughts concerning him; my prayer shall be for him that his Throne may be upheld by truth, and by mercy; for *by mercy* as *Pro.*23 *the Throne is upheld.* But I must needs say, that poor we have been bought and sold by our brethren, as *Joseph* was.

Brother hath betrayed brother to death; and that Scripture is in a great measure fulfilled, Matth.10.21. *The father against the sonne, and the sonne against the father; and brother shall deliver up brother to death.* I desire for my own part to kiss the Rod; and I do desire (if it may please the Kings Majesty) that no more blood may be shed after mine; it may be the Lord will put it into his own breast.

Here is a poor brother coming, I am afraid that he is not fit to dye at this time; I could wish that his Majesty might shew some mercy.

The

The Sheriffe interrupted in words to this effect, *Let that alone, for the Kings Majesty hath clemency enough for all but his fathers murtherers.*

Mr. *Cook* replied, then I shall proceed to speak something concerning my profession and faith, which I bless the Lord, is founded upon the Rock Christ Jesus. I do not expect salvation for any thing I have ever done, but onely lay hold upon Christ as a naked Christ, and there to bottome my soul.

I can say to the praise and glory of God, that I have endeavoured in my place and to my power, to do that which might be to Gods glory, according to the best of my understanding. I have stood for a Gospel Magistracy and Ministry, and that many delayes in the Law might be removed (& that thing I have much suffered for) I say its good both for King and people, that many delayes in matter of justice should be removed, and that publick Justice might be speedily and cheaply administred.

And as for my profession, I am of the Congregational way, I desire to own it, and am for liberty of conscience, and all that walk humbly and holily before the Lord; and desire to walk in the fear of the Lord; and beleeve it is a truth, and there can be nothing said against it. I do confess I am not convinced of any thing I have done amiss, as to that I have been charged with, I am not indeed; neither did I understand the plea of the Court, that if the Lords and Commons had brought the King to the Bar, and set him over them again, their bringing him to the Bar had been Treason.

I de-

I desire never to repent of any thing therein I have done; but I desire to own the cause of God, and of Christ; and am here to bear witness to it; and so far as I know any thing of my self, *I* can freely confess it.

Here the Sheriff interrupted him again, desiring him to forbear any such expressions.

Mr *Cooke* replied, it hath not been the manner of English men to insult over a dying man, nor in other Countries among Turks or Galliasses.

The Lord bless every one of us, and help us that we may look more to the honor and glory of God, then the concernments of our own lives: For alas, what is a poor miserable life to us, but that therein we might give honor and glory to the God of all our mercies.

And if there be any here of that Congregation to which *I* was related in the time that *I* lived here, *I* would commend to them that Scripture, *Phil* 2.17.18 *Yea, and if I be offered up upon the sacrifice and service of the Faith, I joy and rejoice with you all, for the same cause also do yee joy and rejoice with me.* And *Deut.* 13. *ver.* 11. *The Lord God of your fathers make you a thousand times more then you are, and bless as he hath promised.* The Lord be pleased to speak comfort to them, and to all them that fear the Lord.

The Lord keep *England* from Popery, and from Superstition, and keep it from prophaneness, and that there may not be an inundation of Antichrist in the land. And that is all the harm *I* wish unto it.

The Lord hath forgiven me many thousand talents, and therefore *I* may well forgive those few pence that are owing unto me. *I* bless the Lord *I* have nothing lying upon my conscience, but *I* can unbosom my self to every one, and to the throne of free grace, in the

the simplicity of my spirit, I have endeavoured to do nothing but with a good conscience, and through the integrity of my heart though accompanied with many frailties.

I desire to bless the Lord, my lot was rather in *Ireland* then here, here I have been more known where I have given the Offence.

The Sheriffe again interrupted him.

Mr. *Cook* replies, Sir, *I* pray take notice of it, *I* think *I* am the first man that ever was Hanged for demanding of Justice, therefore *I* hope you will not interrupt me.

I suppose you were there, and do bear me witness in your conscience, that there was not any thing then, that *I* did not communicate to the Court, that *I* now speak upon the Ladder.

If you will beleeve the words of a dying man, *I* say as *I* must give an account, *I* have nothing lyeth upon my conscience. We must all meet together at the great day of the Lord to give an account of all our Actions (and then it will appear) the Lord grant we may meet with Joy and Comfort.

I have a poor Wife and Child, and some Friends left, *I* desire you that came along with me, to commend to them, *Isa.* 54 4,5. and 10. ver.

I hope the King and Parliament will consider our poor Friends as to their Estates, you know that those Lords that formerly suffered under the Parliament, did not lose all their Estates, *I* hope there will be some consideration as to Justice (lest that our small Estates prove a poyson amongst their great deal) and my poor Wife and Relations suffer.

The Lord grant that mercy may be shewed, that

mercy and righteousnes may magnifie and exalt it self above Justice: I shal not hold you long; I shal desire in the fear of the Lord to give my self, (as in *Rom.* 12. 1.) *A living Sacrifice, Holy and Acceptable unto God, which is but a reasonable service.*

And so do intreat that I may have a little time to call upon the Lord, unless there be any thing more desired, or any one that would ask me a question.

Truly I forgive all from my heart, I have nothing upon my heart to accuse any of them withal. I bless the Lord I have a clear Conscience; I say it is in the integrity and simplicity of my heart (I do now appeal to the Great God, to whom I must give an account of what I have done) knowing that all my Guilt is washed away in the blood of Jesus Christ, (and before him I hope to appear) and have nothing else to plead any thing at all for me.

And so I hope that I have declared my self with simplicity and integrity, in a few words that you may understand my mind.

I shall speak a few words to the Lord in Prayer, and shall not trouble you further.

Mr. Cookes Prayer.

MOst Glorious Majesty, I beseech thee so to warm my Heart, and fill it full of the love of Jesus Christ, that it may never be cool any more. Oh that the Lord would now appear graciously to shew himself a wonder-working God, in bearing up the heart and spirit of thy poor creature, it is no matter how bitter the Cup is; if the Lord give strength to drink it; and no matter how heavy the burden be, if the Lord be at one end, and uphold the other, and bear the burden himself, or lay no more upon his poor Children then they are able to bear; the Lord give strength to all that are to bear thy burthen; the Lord be with all that are yet to suffer in this cause, and double and trebble seven-fold of thy Spirit upon us, let us not stand it out against our Reasons and Judgements, and Consciences. If any did pursue Power and Interest, and did not look after the good of Gods poor People, and the good of the Nations, the Lord forgive them. The Lord knows the Simplicity of the Hearts of his poor Servants that are gon before, & to come after; I desire that all these may have hearts willing to suffer for thee, to make confession of Faith in Christ Jesus. I know is nothing, I know it is not enough onely to confess in words, to confess in Doctrinal Evangelical Truths, and to confess by a holy life and conversation; and if the Lord call any of his poor Children to seal the truth with their blood, yea their precious blood, it is their duty also; if the Lord Jesus had come down from the Crosse, and had not shed his most precious blood, and had not by that blood gone to Heaven, our Salvation had not been. Lord let it be well with England, the Lord hear me for my poor Friends and Relations, for my poor Wife and Child: unto thee Lord I commend the Cause of God, and of Jesus Christ, and remember poor Ireland, wherein I have lived and

and interest; the Lord remember them all, and help thy poor Children to continue faithful unto the Death, that so we may receive a Crown of Life, for the sake of our Lord Jesus Christ; And so I come Lord Jesus, Oh receive my Soul, and send down a Guard of Angels to convey my soul into Abrahams Bosome. Receive my soul, O Lord, into thy hands I commend my Spirit. And I desire to appeal to thee O Lord, thou art the great God of Heaven and Earth, before whom all controversies must come.

I believe there is not a man in the world what ever he be, but hath some reverential fear of death; but for any sinful, vitious fear, I bless the Lord I have not the hundredth part of a dram upon my Conscience, if it were my Wedding-day, I could not more rejoyce in the Lord, because it is a confirmation of that blessed Marriage that my Lord Jesus hath made up with me. Blessed be thy Name, methinks I do see with Stephen, even by the eye of Faith, Heaven open, and the Lord Jesus ready to receive my poor soul. And Oh that I may with Ezekiel see the glory of God, and see (with Isaiah) the Lord sitting on his Throne of glory. And oh that the love of the Father, and of the Son, and of the Spirit, may warme my heart, and carry me up from the beginning of this passage to the end and close of it. Lord Jesus come and receive my Spirit, and sweeten this Cup, and let me say, The Cup which my Father hath given me, shall I not drink of it? And I leave all into the hands of the Lord, that if it be the Lords will every one that belongs to the Election of Grace may meet with comfort at the great Day, and that we may shake hands together, where no office of love shall be unrewarded, nor any unkindness shewed to the people of God.

But within a few hours I shall be in the harbour; I am just now entering into it, I would not go back again for all the world.

Blessed be the Lord I despise the shame, and am willing to endure the Crosse for Christs sake, because the Lord Jesus who is the Author and Finisher of my salvation, did it for me. The Lord pity those that follow, and heare up their hearts.

The Lord help his poore people that find any thing upon their soul; that they should stand fast unto the truths of Jesus. Alas, we shall be but a few dayes here, and Heaven will make amends for all, and we shall glorifie God in Eternity, where we shall enter into a sinless, timeless, and temptationless estate, and never meet with sorrow or troubles any more, but the Lord will receive us to himself, and then the innocency of thy poor servants shall be vindicated, and we shall be ever with the Lord, blessing and praising his holy Name.

When Elijah *was taken away, the Spirit of* Elijah *rested on* Elisha, *who stood up in his stead. And when* John *the Baptist was cut off, the Lord had his Apostles to supply that Office. The Lord will have profit in the death of his Children. I believe that an Army of Martyrs would willingly come from Heaven to suffer in such a Cause as this that I come here to suffer for.*

I desire to bewail that I have not had so much love to the Glory of God therein as I ought. But as to the thing I come to suffer for, I have not had any thing or all come to my mind with less regret, or greater comfort then this.

And as for those that brought me hither, I do forgive them, I have not one hard thought concerning them, the blessing of the Father, Son and Spirit be with them.

Oh that the Lord would grant that no more might suffer; and so dear and blessed Father, I come into the bosom of thy love, and desire (to enter into that glory which is endless and boundless) through Jesus Christ.

A Letter written from the Tower to a Christian Friend by Mr. Justice Cooke.

Sir,

NOw in answer to your loving inquiry, how it fares with my better part, I bless God I never found so much internal spiritual solace, and unmixt joy and comfort, as I have experienced in these five mo. indurance, a *Cor.* 1.3.4.5. Let never any Christian fear a Prison, it being the onely place where (wanting other Books) a man may best study the Book of the knowledge of himself, having a long vacation from all business, but praying unto, and praising God in Christ, by the Spirits assistance. I cannot take *Martha's* part, for none must come to me; nor *Mary's* part, to wait upon the Ordinances, which my soul thirsts after; therefore my Chamber is like the *sanctum sanctorum*, where wittingly none may enter but the High Priest of our Profession, the Lord Jesus. I did not think that there had been so much ignorance, impotence, impatience, ingratitude, pride, inordinate affection to creature-comforts, revenge, diffidence of God, self-love, and iniquity of all sorts in me, as I find there is, who am not only a poor sinner, but sin it self, a very mass of sin. I find it very hard to rely nakedly on God's goodness, not to feel the heat of persecution, nor to be careful

when

when all is taken away, *Jer.*7.17. Lo, so this darkness and filthiness of Spirit is onely discovered by the Light of Christ; by whose lowliness in washing the Apostles feet, I see my loftiness and want of condescention when I had power; by his patience my many passions and heart-risings against instruments; by his obedience to the death, my reluctancies; by his Faithfulness, my former backslidings; by his Fruitfulness and doing good, *Act.*10.38. my barrenness, and the little good I did when I had opportunity; and by his liberality, my penuriousness; whereby I adore and acknowledge his Justice, that he hath most righteously deprived me of my Liberty and Estate, all which drives me nearer to Christ, & makes me take faster hold of his righteousness. I now understand (through Grace) how precious he is, 1 *Pet.* 2.7. if it were not for Christ, what a miserable condition were I now in, that might suddenly be sent to contend with the Wrath of God in everlasting burnings, and this makes me love Christ the more, having forgiven me more then others; and having had ten thousand talents forgiven me, I would forgive any wrong doers; and this keeps me humble, and from censoriousness. I bless God I have ransackt into every corner of my soul, I have with *David*, *Job*, *Esay* and *Paul*, bewailed my hereditary Disease and heart-corruption. I feel it is as a rotten tooth that aches, would fain be rid of it, have condemned my self for it, cryed out against it as the ravished Damsel, Deut.22.26. The like for sins done in my inclination, which by preventing Grace are secret, and onely known to God; and I have mourned over my secret sins, onely known to God and my self over the sins of my youth, which were committed

faster

faster then can be named; for those which I did not know to be sin, and those that I have forgotten, and especially for my actual knowne sins committed against love and light, promises and covenants. I have confest them all with a heavie, bleeding broken and contrite spirit; and O that I had all sin, as sin, in a greater execration, my grief is for having offended so gracious a Father, that wil not damn me for it, if there were no Hell nor Judge. I would rather dye then offend him any more, and I cannot satisfie Divine Justice for one vain thought; therefore I flie to Christ, and close with him upon a free promise as a poor penitent sinner; no merits but the merits of my Saviour; I take in whole Christ, and not one drop of my puddled water shall be mingled with the ocean of his pure and perfect Righteousnes; and I give up my self wholly to him, as by a deed of gift, to be at his dispose, and I know he hath received me, *I am my beloved's, and my beloved is mine*, & all is mine 1 *Cor.* 3. 22. death it selfe, I have a sweet certificate from Heaven of the pardon of sin, justification, reconciliation, and adoption. I know God's heart and his eies are upon me perpetually, 2 *Chron* 2.15. that no tender father or mother can have so special a care of any sick imprisoned child, as he hath of me. I believe that God who hath given a property to the Needle to keep fixt, though the Ship overturn, will keep me faithful to the death, and I shall receive the crown of life, and stand with as much confidence at the great day, as if I had never sinned, and herein I am confirmed by the testimony of the Spirit, and Scripture-evidences.

Blessed

Blessed be God I do love the Saints, every one that suffers in this Cause is as deare to me as my own soul; my sighs have been many, and my heart faint since I came hither, not for my own condition (for its happy) but for the afflictions of *Joseph*; scarces poor Saint permitted to breathe in *Irish* air; those that will not swear and be drunk, or have prayer in their Families, are counted Fanaticks, *Esay* 50. 13. I have a dear respect to all Gods Commandments, Spiritual joy is no stranger to me; I love the Word and Ordinances more then my appointed food. I desire that all my thoughts, words and actions may please God, and that all that he does may please me; and I do freely forgive my Adversaries, the Lord herein encrease my faith, *Luk.* 17. 5. And I blesse God I have a quiet conscience as to the World, and which is good also; for being justified by Christ, apprehended by faith, I have peace with God, *Rom.* 5. 1. And so I descend to the Cause for which I am in bonds, which is as good as ever it was, and I believe there is not a Saint that hath engaged with us, but will wish at the last day that he had sealed to the truth of it with his blood, if thereunto called; for I am satisfied that it is the most noble and glorious Cause that has been agitated for God and Christ since the Apostolical times; being for Truth, Holiness and Righteousness; for our Liberties as men, and as Christians; for removing of all yokes and oppressions; for a Gospel Magistracy and Ministry; and not onely for the Priestly and Prophetical Offices of Christ Jesus, but for his Kingly also; the peculiar Light and Work of this Generation being to discover and oppose the Civil and Ecclesiastical Tyrannies intended upon the Nations by the Popes *Legier-*

demain

demain, to exalt Christ as Lord and King over mens Consciences, to magnifie and make the Law of God honourable and authentick every where, and to give Justice and Mercy the upper hand. As I hear nothing what they intend to do with me, so *I* am not much solicitous about it: *I* do freely trust God to make what Bargain for me he pleases. I believe they are as angry with me as any man in the Nations, because *litera scripta manet*; but their Cause requires rather Silence then Eloquence. As for that against Monarchy, unaccountable they wil be asham'd to oppose it; that which nettles them is the stating the Case, for which I had Vouchers and Warrants for every word; but now they plough with our Heifer: Yet great is the Truth, and that wil prevail. As for Petitioning there is not any. I cannot confess any guilt; it is such a Cause that the Martyrs would gladly come again from Heaven to suffer for, if they might, though too many object against me 1 *Pet.*4.15. *Let none of you suffer as a Murtherer*: I looke upon it as the most noble and high Act of Justice that our Story can parallel; and so far as I had a hand in it, never any one action in all my life comes to my mind with less regret or trouble of Conscience then that does; for the blood must lye upon Him or the Parliament: And I am sure I had no more malice in my heart, then when I was in my Cradle: All that I can be sorry for, is, that I had not such pure and unbyast Aimes at the Glory of God and Exaltation of Christ therein, as I should have had; I neither said nor did any thing *dubitante*, or *reluctante conscientia*; I was so far from a gainsaying Conscience in any thing *I* acted, that I never scrupled in the least; and the generality of the people

have sin ce owned it. I was in mercy a poor Advocate for Christ and the People of *England*; and if by my Blood their Cause may be watered, I say (as *Phil.* 2.17,18.) to you and the rest of the Church of Christ, if I be offered upon the sacrifice and service of your faith, let us rejoice together; it hath been counted shameful for Souldiers to run from their Colours, or desert their Masters and Principles; but is more odious for a Counsellor to prevaricate and betray his Clients Cause. I am perswaded that all those that have had a chief hand, and are now giving Judgement against themselves, and all good People, in all those points, which they formerly contended for against the King; as the Lawfulness of the War, which was granted both here and at *Edenburgh*: The Militia, Negative Voice, Power to dissolve Parliaments, conferring great Offices (as King *James* said, *So long as I may make Bishops and Judges, I will have what Religion and Laws I please*) as they are most abominable Prevaricators of the honest interest; for they wil wish at the last day, that they had been *Jews*, *Turks* or *Indians* for the greater light, the greater is their Apostacy and ingratitude. 2 *Pet.* 2.21. And sure they wil have a peculiar Judgement by themselves; for they do openly proclaim the cause of *Barrabas*, before the cause of *Jesus*. *Peter* denyed Christ, and *Judas* betrayed him, but it was before his Passion and Ascension; they never saw the wonderful works which our Eyes have beheld; but what shall we say, if the treachery of *Judas* help forward the Work of our Salvation, why may we not hope that God is whetting his Tools, and gone back to fetch a greater blow against his oppressors, *Isaac* must not dye, though the Knife be at his

throa,

throat, *Gen.*12.14. Our Case seems to be like theirs, under proud *Haman* the Gallows was erected, but the Royal Seed preserved, *Hest.* 6.13. *Numb.*23. the story of *Baalam* is much upon my heart; the shout of King Jesus to Reign in Holiness and Righteousness, is among his people, I hope as much as ever, and there is no inchantment against *Jacob*, therefore he must not be afraid: I am perswaded we shall fare the better for the thousand curses we had between *Chester* and *London*, 2 *Sam.*16.12.

Now having endeavoured to satisfie you that the great Work is over as to my eternal salvation, and my opinion of the goodness of our Cause; I shall further entreat your patience to tell you, that I am fully convinced, that next to that unspeakable gift of Christ, the greatest Grace and Mercy that God can bestow upon any of us, is to call for, and enable us to lay down our lives upon this account, suffering for Christ being a strong Argument of his electing Love, *Act.*9.15,16. and a greater matter of rejoicing, *Acts* 23.11. be of good cheer *Paul*; therefore he forbids tears for him upon that score, *Acts* 21.13. And I have charged my poor Lamb not to wear any black for me (if she have wherewith to buy it) for I shall be in *White*, *Revel.*6.11. the Apostle rejoiced to be counted worthy to suffer shame for Christ, and would not but speak what they saw with the eyes of Faith, and heard with the ears of the Spirit, *Act.*4.20. and the 5.41. and *Paul* gloryed in the tribulation, rejoicing in hope of the glory of God, *Rom.*5.23. took pleasure in reproaches, necessity & persecutions for Christ, the 2d. of the *Corinthians* 12.10 to *Moses*, *Hebrews* the 11. 26. for the recompence of Reward, which is God himself,

*Gen.*15.1. and the times cannot be so full of terrour and discouragement as the Scriptures are full of comfort and incitations, in this particular, to us the Lords prisoners, *Matth.*5.10,12. why are we sorrowful when Christ bids us be joyful, *Matth.*10.15,27. there is no safety but to be on Christs side, for the Son of man shall come in his glory, and the Saints also, *Mark*8.33.38. they are not the words of a Childe, but of Christ, not spoken to affright us, but for our animadversion; Oh this perfidious Generation! how will that word be made good to the Amazement of our Timerous professors, *John*16.21. The Axe or a Halter will be less pain then the pangs of Child-birth, *John*15.18,21. we are in nothing to be terrified, 1 *Phil.*28.29. Constancy in suffering for good principles is matter of glory in the Churches, and Tribulation will be the portion of our troublers, 2 *Thes.* 1.4. to the end is very precious, 1 *Thes*3.8. we live if ye stand fast in the Lord: I know you, and my dear Brethren and Sisters are of *Pauls* minde, if I dye in my bed being a Church-member, you will by the rule of Charity judge me happy; I cannot do you more service then to bear my witness in this cause of Christ wherein you are so much concerned, I finde our Text appropriate to our Condition, *Joh.*12.23. to 27. Christs death was like sowing of Corn, which seemed lost, but was our life; so he that counts not his life dear for Christ, though the world count him miserable, yet he hath two special promises to be where Christ is, and that the Father will honour him, it is a following of Christ in Dying for him, Actively or in Affection as appears, *John* 13.26.21,19. by a conformity to his death, *Phil.*3.10. *Rev.*14.3. some read

which

which dyed for the Lord, as *Rev.*20.4. and 19.10. which now is counted as bad as Treaſon, *Heb.*12. hath an ineffable ſweetneſs in it, *Ch.*11. is the little book of Martyrs, 12.1. the Spirit ſayes follow your Leaders, he is a Coward that will not follow ſuch free Examples; Chriſt and the Saints behold you, and ye are witneſſes for Chriſt as they were, but muſt forſake all ſin, eſpecially your *Dalilaes*, *Herodias* and *Rimmons*, and ſtrive againſt it, and ye have need of patience, but ye will faint and be weary unleſs ye look unto Jeſus and fear not, for he is as well the finiſher of your Faith, as the Father of it, he deſpiſed the ſhame, what need you care if they ſay behold the head, or the heart of a Traytor, when your better part is in heaven, and reproves us for being too parſimonious of our blood, we muſt be prepared for ſuffering, *Cruore ſanctorum rigatur Eccleſia. Luther* was troubled that he carried his blood to the grave, he loved the Chriſts Croſs more than the 24 Letters, and loved not half Chriſtians, that were onely for doing, and not for ſuffering; and though our ſinne deſerve death as from the Lord, yet our enemies minde them not, they puniſh us for being Judges, Advocates, and Souldiers for our Lord Jeſus, *Pſal.*38.20.

And as the Spiritual man overcomes the Animal, ſo I am reaſoning my ſelf againſt ſenſe into a willingneſs to dye; for either the times will be better or worſe; is there not in probability a great flood of Oppreſſion and Perſecution, coming upon the Godly; will not the righteous ſoul of a juſt *Lot*, be vexed with the horrible prophaneneſs, malignity, and contempt of Chriſts pure Ordinances that abounds every where, we have heard Juſtice and Tyranny, Truth and Falſehood,

the

the form and power of Godliness pleading together and Judgement was given for God, and his people; but all seems to be reversed, and what was but an *injurie* or *nescience* before, is now a formal and material contempt, and despight to God and Christ, and the Spirit of Grace in whomsoever breathing; and what comfort is there in a Son if the Ark be taken, 1 *Sam.* 4.20,21. she regardeth it not, the blessing is to see our children with peace upon *Israel*, Psal. 128.5,6 it is a mercy to be taken away from the evil to come, *Isa.* 57.1. bestowed upon *Josiah* as a favour, being tender hearted, 2 *King.* 23,19. 'tis a rich mercy to get into our heavenly house, and harbour before the storm come, 2 *Cor.* 5. how much more blessed to give our polluted blood for his sake who shed his most precious blood for us; and if the times prove good, for civil or sacred liberties, *Moses* envied not those that were to go into *Canaan*, because he was invested with a better possession, a heavenly Country, *Heb* 11.16. if there be such glorious times to be expected upon earth as you and I have discourse of, I am sure there is no less joy in heaven, and we that are there shall have no cause to envy our militant brethren; besides, as for my self I can expect to do little for God, I am three parts dead, 70 being divided into four, the shadows of the evening are upon me, and aches and pains are inseparable companions, if now Christ should graciously accept of my poor crazy body, and bring me to an honourable and an easie death for him, blessed bee his Name for ever, 1 *Chro.* 29. 10. to 16. The heathen could say, *Dulce est pro patria mori, pro Christo mori dulcissimum.* How did the Romans glory to dye for their liberties, and after for the glory of their *Cesars*? and how

how glad are the poor Spaniards and Muscovites that they have a life, a wife, or a son, for their King; and how glad are the City that their feastings will be received, A Popish Friar told me lately that if he were of my opinion for assurance of salvation, he would not willingly live an hour longer for all *Ireland*; yet Saints too much fear this grim porter death, though when executed we go from the cross to the Crown *Jam.* 1.12. indeed it is below the profession that wee have made, to bee how troubled, in prosperity I would be a worm, but now the Lord makes us as bold as Lions, that being called to suffer after so blessed an example, we may think it an honour to pledge our Master in his own cup, and commit the keeping of our souls to him in well-doing as unto a faithful Creator, 1 *Pet.* 2.21. and 4.19. for he will never leave nor forsake us, but will give us shoulders to bear what hee layes upon us, 1 *Cor.* 10.13. let us therefore who are the children of Zion be joyful in our King, as others (who one day will appear to be Fanaticks indeed) rejoyce in them, for these present sufferings are not worthy to be compared with our future glory, *Rom.* 8.18.

Sir, I bless God I have an invincible peace, and a secret joy surpassing my expression, *and I press towards the marke*, Phil 3.14. yet divine cordials are not constant, but often some fainting fits and dispondencies; the Spirit bloweth where it listeth, where it is not comforting, it is supporting, *Isa* 40.29, and 41.10. If I were not very feeble, how could Gods power appear in my weakness. *I* bless his Name that his arrows are not within me, nor do the terrors of death take hold upon me as *Jo.* 6.4. for I never was better as to the frame and temper of mind, and body, then since my re-

restraint; and blessed be the Comforter, I am not long without him. My Cousin *Harrison* is very full of spiritual comfort (as the Gentleman Jaylor tells me) and bids me chear up, and indeed it will be a mercy if those who are called forth to testifie for Christ prove couragious, as *Jos.* 1.9. but truly as for my part, it doth not lye on that side, I fear lest I may bee too much exalted with the honour of it, though I know the Lord can soon withdraw; we live by faith, and not by sight, our happiness is in our union rather than in communion and sensible gusts, and *I* rather fear a singring death with severity, some for banishment, *Eze.*7.16.&c. but let the Lord do with me as he pleaseth, as *Joab* said, 1 *Chro.*19.13. *Omnia co-operatur in bonum*, Rom.8.28. So having unbosomed my heart unto you, that you, and such whom you judge faithful and secret may the better spread my condition before the Lord], *I* would intreat you to beg for me more particularly, 1. That God would set home upon my heart, and fulfil in mee with power your sweet Scripture (for which I heartily thank you) 2 *Tim.*1.8,9,12. that I may not be afraid of their terrors, nor troubled, but may sanctifie the Lord at that time, and be able to answer all opposers, that they may be ashamed when we suffer for well-doing, 1 *Pet.*3.14 to 18. 2. That I and the rest of our brethren and companions in tribulation, and in the Kingdome and patience of Jesus Christ, for the Word of God and his Testimony may be strengthned with all might according to Christs glorious power, unto all patience and long-suffering with joyfulness, as *Paul* prayed for the *Collossians*, Col.1.9,to 14.being filled with knowledge, wisdome, and spiritual understanding and feeling those grounds of joy as an inheritance

of

of light, and deliverance from the power of darkneſs, that we may be *teſtes & conteſtes*, to agree in our Teſtimonies, and not diſparage ſo good a Cauſe. 3. That we may be ready not only to be bound, but to dye for Chriſt, and the Vindication and Juſtification of his Evangelical Doctrine; we have made high profeſſion and confeſſion of the Everlaſting Goſpel, and it is a bleſſed thing to believe with the heart, and confeſſe with our mouths, and in our lives, and by active Martyrdome, as *Brooke, Ireton, Hampden, Pickering* and others, have worthily done, who are ſafely arrived, expecting us, and we are yet upon the waves; but the moſt excellent, honourable, rich and fruitfull confeſſion of Chriſt, whereby we can make the moſt efficatious demonſtration of our election and faith in Chriſt, and love in his glorious perſon, with moſt ſupreme illuſtration of Gods glory, is to lay down our lives as the Martyrs did, to ſeal and confirm the truth of our profeſſions with our blood, for the cauſe of Chriſt, and ſafety of our brethren, *Romans* 16. 4. 1 *John* 3. 16. as our bleſſed Maſter, after he had confeſſed and preached the glory of God, and our ſalvation, confirmed and approved all by miracles, and his moſt holy life made a good confeſſion under *Pontius Pilate*, 1 *Tim.* 6. 13. without which all had been ineffectual: So I have often thought for the diſcovery of Hypocrites, cementing of the Saints in more concording affections, tryal of faith, exerciſing of patience, and love to Chriſt, and for many other glorious ends God would call for ſome of his Childrens blood, which will be the greater favour to them whom he ſhall count worthy of it, becauſe I think this will rather be a *Julian* then a *Heronian* perſecution, alwaies provided, that we be found in the doctrine

of the Covenant of grace, that God does not love us, because we live soberly, righteously, and godly in this present world, and are willing to forsake all, and loose our lives for him.

But because he loves us, and has singled us out from the world, therefore he enables us so to live, and to do singular things for his honour and glory, and willingly to *follow the Lamb whithersoever he goeth, Rev.* 14. 4. *for the love of Christ constraineth us,* 2 *Cor.* 5. 14. O that we had more enlarged hearts for our King Jesus. 4. (That you may fully hit my condition) I have some trouble upon me concerning the losse of my temporal estate, especially for my poor, tender, loving wife and child: I was a Purchasor, and had a stock of Cattel, and being wrongfully made Prisoner two months before any speech of a King, I was surprized and could save nothing, nor get 20 l. out of my estate since *Michaelmas*; They promised to bear my charges to *London*, but at *Chester* I was forced to borrow money, or must have come a foot: therefore pray be earnest with the Lord, that we may take the spoyling of our goods more joyfully, knowing that we have in heaven better and an enduring substance, *Heb.* 10. 34. and that we may not faint at these momentany afflictions, which work so well for us (wherein riches and honours are not so) according to that passage, 2 *Cor.* 4. 3 last verses, and be affected with eternal joyes. It is said that I shall be put down into the hole for non-payment of great Fees, my comfort is that God will be with me, there they cannot shut out Gods spirit from me, which is an everlasting spring and Jubile; nor will that be so bad as *Jeremiah's* Dungeon, nor as *Joseph's* Irons which entred into his soul, though indeed we are sold by our brethren

chren as *Joseph* was, that the Scripture may be fullfilled, *The Brother shall deliver up the Brother to Death*, Mat. 10. 21.

I know not how to conclude, not knowing when I may have another opportunity to converse with you, I am over-joyed to think they cannot reach my soul, and that our cause is invincible, and it will be a happinesse if God see it good, that none might suffer death, but such whose souls are out of danger; but being upon the account of civil Liberties as well as spiritual, our only wise Father will order all for his own Glory, and this only silences all murmurings, and master save thy self, that what he pleases must needs be least for us; he being Infinite, Wisdom, Love, Power and Goodnesse. Had the King made his way by the Sword, we might expect his sorest strokes; but for the men of *Keilah* to deliver us up, for the Parliament to sacrifice us, these men that sit by a Commonwealth Writ, for whose Privileges we adventured our all, and who cannot condemn us, but must give up the Cause, and give Judgement against themselves, and all the good people in the Nation; let the *Indians* judge of it, if any of the Elect think hardly of us, that we do not cry *peccavi*, and make our recantations, it will not last long, and it is no matter what others say, for they must receive their Judgement at the Bar of Christ, and we shall Judge our Judges; therefore let us not entertain damps of dispondencies. My rejoycing is in a good God, a good Cause, a good Conscience, I have the justice of Heaven on my side, and Gods loving kindnesse which is better then life, if we find injustice and cruelty here, mens Law at *Westminster* will be adjudged Treason in Heaven, it will not be long before all tears shall be wiped from our

Eyes, and if our innocencies be not vindicated, and cleared up in this life, as *Jobs*, *Mordecas*, *Josephs*, and *Daniels* and *Susannas* were yet at the revelation of the righteous judgement of God, it will appear before Men and Angels; that we are not Traytors, nor Murderers, nor Phanatiques, but true Christians, and good Commonwealths-men, fixt and constant to the principles of sanctity, truth, justice, and mercy, which the Parliament and Army declared and engaged for; and to that Noble principle of preferring the Universalitie, before Particularitie, that we sought the publique good, and would have infranchised the people, and secured the welfare of the whole groaning Creation, if the Nation had not more delighted in Servitude, than in Freedom. And if we now suffer a Martyrdom of Body, we shall be some of the Souls under the Altar crying, *How long O Lord holy and true*, and though we can patiently digest their Tortures, and leave all vengeance to whom it belongs, yet who knows but that our blood may be their poyson; but then after all unjust sentences of men how sweet and honourable will the judgement of Christ be, *Matthew* 25. (*Euge bone serve*) of entring into our Masters joy, when the Kings of the Earth, and the Chief Captaines and Dukes of *Edom* shall wish the Mountaines and Rocks to fall upon them, *Revelations* 5. 16. I blesse God my poor Wife does much encourage me, to be faithfull to the Death, and she is a meet Helper indeed who helps her Husband so to Heaven, as in a Fiery Chariot; she is one who bears an unfeigned love to Christ and all the Saints; I intreat

treat your tender care of Her and my Child, *provideat Deus, Jer.* 49. 11. I shall leave her that Scripture, and *Esa.* 54. 5, to 8. while they cannot take away by confiscation; when we were in the storm we took our leaves each of the other, * and though we have not paid our Vows at *Bethel*, yet I trust (as was then promised) we shall be willing to go to Christ if he call through a Sea of Blood. But O the infinite wisdom and love of God, and the unsearchable riches of his Grace, that if I had been drowned the Malignants would have said, though he escaped by Land, yet Divine Vengeance overtook him at Sea; that now he should vouchsafe me (poor me as *Gideon* said, *Judges* 6. 15. one of the meanest Lawyers in *Westminster-Hall*) the honour of bonds and an affectual, if not effectual Martyrdom, for being an Advocate for my blessed Advocate and the good people of *England*.

* *See the Relation of his passage by Sea from* Wexford *to* Kingsale.

I have been the larger not knowing what use this may be of, if my mouth should be stopt, if you hear any report of me contrary hereunto, believe it not, so you have my heart; and I had rather be buried alive, then my Tongue or Hand should differ from it. O pray much for me, and pray again and mend your prayer, as I have great need to do, if you know what pittifull poor short and confuted prayers I make in a day; yet Father into thy hands I

commend my spirit, is a prayer, no period better then prayer, therefore now unto him that is able to keep you (and me) from falling, and to present you (and me faultlesse) before the presence of his glory, with exceeding joy: To the only wise God our Saviour, be Glory and Majesty, Dominion and Power now and for ever, *Amen.*

Yours for ever in our

Dear Redeemer

John Cook.

A Letter

A Letter written by Mr. Justice Cook, *from the* Tower *to his Wife.*

MY dear lamb, blessed be God for Jesus Christ, and for a prison, where I find much of his comforting presence; tell Sister *Jones* that she keeps but two or three Sabbaths in a week, but in prison every day is a Christian Sabbath; not only to cease from sin, but to praise God, singing *Hosannaes* and *Hallalujahs*. I can but smile to think that they cannot hinder me from preaching, for I preach twice every day to my self, and yesterday, blessed be the Comforter, my heart was brimfull of joy and consolation from *Psal.* 73. 25, 26. wherein I observed three points, or doctrinal conclusions.

1. *That a Saint should love and esteem nothing but God, and for God*; all discourse is vain but what aims and tends to Gods glory, 1 *Cor.* 10. 31. a Husband, Wife, Childe, Friends, and all Creature comforts are to be loved so far as we see God in them; as the Creatures do not serve us, but God susteins us in them, and by them, so our affections and desires must not be fixed upon them but terminate in God; as the waters in the river never rest till they return to the Sea, so our loves must only passe by the Creatures, and settle in God; and the more we see the image of God in any one, there our love is to be most in the Lord, and for his sake this love is the greatest weight of our souls, and transforms into the nature of the thing beloved,

let us endeavour to put out more acts of love to God in Christ, *Cant.* 1. 16.

2. From those words, *my flesh and my heart faileth me, but God is the strength of my heart*, the chief residence of the soul being in the heart, I observe, *That there is something more dear to a Saint then his own soul, which is the soul of his soul, and the life of his life, and that is Jesus Christ, who dwelleth in our souls by his Spirit*, Rom. 8. 10, 11. for as the body is dead when the soul leaves it, so the soul is dead without Christ; which may teach us two Lessons. 1. To love Christ more then our own lives or relations, because he is the soul of our souls; this did *Moses*, *Exod.* 32. 32. and *Paul*, *Rom.* 9. 3. they preferred the glory of God in the salvation of their brethren, before their own souls, if it could have been, which is a Christian duty, though very hard; and if divine Justice should say to us at the great day, *the soul that sins must die*: we may say, why then did God punish our Lord Jesus who is the soul of our souls, more dear to us then our souls; and if God had seen it good, we had rather have suffered in our own persons to have saved him; but we not being able to undergo the wrath of God, that innocent and immaculate lamb was put to death, who is the heart of our hearts, the soul of our souls, and the spirit of our spirits; for justice is more then abundantly satisfied; much more then if our wills, souls and bodies had suffered, and the debt was all paid together, which had alwaies been paying if we had gone to Hell, for as to Christ our salvation is all pure strict Justice, who felt nothing but extremity, the Father would not spare him, *Rom.* 8. 32. but as to us it is all mercy that his satisfaction should be accepted for us, and that thee and me, and dear Da. too; and sweet love I trust

should

should be vessels of that mercy, and free grace, O blessed be his glorious name for ever.

3. My meditations were principally carried out from the joyes of Heaven, and from those words, *Whom have I in heaven but thee? and thou art my portion for ever*, I was ravished with this consideration, *that the joyes of Heaven are eternal:* or thus, *The saints pleasure have a beginning, but no ending.* No doubt but this is infinite matter of joy to *Abraham*, and all the Saints in Heaven, to think that they shall continue in their joy and glory, not 100. or 10000. millions of years only, but for ever, that when they have been there 100000 millions of millions of years, as to what remaines it will not be a minuit, but then we begin our felicity, therefore Christ calls it *a life eternal*, Matth. 25. 46. Therefore if a man could live here 100000. millions of years, and enjoy his hearts desire, and all the variety of pleasures which this world can afford, and afterwards be deprived of Paradice, or be damned, what a sad bargain would that be; for the Saints are all that while in Heaven, and shall be there for ever; and if a man might be alwayes younger and live here for ever, if such a thing were possible, yet could not that content him, because he is capable of good; and if it were put to the choice of an illuminate Christian whether to live here 1000 years in health, wealth, and all that soul and body can desire, or to be in heaven but one day, he ought to chuse the latter: *Ps.* 48. so one minuits being in Heaven is to be preferred before a perpetuity of all worldly pleasures, for to be absent from the Lord is more grievous then all humane delights can be comfortable, if it were but a pretty good condition, if men were sure alwaies so to continue it would be comfortable: there-

fore

fore to think of an everlaſting Crown of Glory, is a ſoul-melting conſideration. If then this life be not a minuite in compariſon of the perpetual life of the bleſſed ſouls in Heaven; how greatly are they to be blamed that for a little vain honor, flattering pleaſure or the momentany ſinfull delights of this evil world, ſquander away their precious ſouls, 2. As the joyes of Heaven are eternal, ſo they are exceeding great; If the men of the world which have their portion here, *Pſal.* 17. 14. have ſuch ſtately houſes and pleaſant pallaces and delights, ſhall we not think that God hath provided ineſtimable treaſures and pleaſures in the world to come for his children; for whom do earthly parents treaſure up, but for their children; but if we could but apprehend what they are, they are not the joyes of Heaven, for *no heart can conceive what God has prepared for them that love him,* 1 *Cor.* 2 9. the eye hath ſeen much, and the ear heard more, and the heart may conceive much more, but eternal pleaſures are inconceivable, yet the ſpiritual eye hath ſome glimps of it: a poor ſaint findes more ſolid zeal and joy in a crucified Chriſt, poor and naked and deſpiſed in the world, then all the Dukes of *Edome* in their rich and glorious pomp and magnificence; but all the ſaints living here, have not ſo much joy and ſplendor as the leaſt Saint hath in Heaven. The Scripture mentions three heavens, *where the Fowles of the aire, the ſtarry heaven, and the Heaven of heavens,* 1 King. 8. 27. the Sun is conceived to be 300 times bigger then the Earth, and every ſtar bigger then this lower world, and that all the earth is but as a mote, and not ſo big as a fly in compariſon of the Emperial cæleſtial Heavens, where the ſouls of the Saints are with God and Chriſt; and by the

large

largeneſs of the place we may gueſs at the greatneſs of the joyes and pleaſures, that the Elect are but few in comparriſon of thoſe who ſhall be turned into Hell, *Pſal.* 9. 17. as it were thruſt into a hole together, *Matth.* 25. 23. our Lords joy can be no little joy, and it is too big to enter into us, we muſt enter into it. Next I conſider wherein the ſubſtance and eſſence of heavenly joyes does properly conſiſt, by 1 *Cor.* 13. 12. it ſeems much to be in ſight and knowledge.

1 For ſight to ſee God face to face, to ſee the beautiful perſon of our dear Lord Jeſus, to ſee all the bleſſed ſaints and Angels, and to be one of them, how joyful is the thought of it; for if the damned (between whom and the ſaints there is a great gulph fixed, *Luk.* 16. 26.) *ſhall ſee* Abraham and the Prophets in the Kingdom of God, *Luke* 13. 28. when themſelves are thruſt out (poor ſaint-haters that now perſecute the heirs of glory, and ſcorn their companies, would then fain crowd into heaven with them) much more the elect themſelves; but the difficulty is, how we can ſee ſpirits with bodily eyes, and bodies with ſpiritual eyes. I rather think that *Job.* 19. 25. 27. is to be underſtood of Jeſus Chriſt, whom *Job* ſhall ſee with the Eyes of his body, and by the eyes of our ſouls we ſhall ſee God the Father and the bleſſed ſpirits; and our comfort is that we ſhall for ever be with the Lord. But here the Scripture has no Tongue to ſpeak, we muſt not too curiouſly inquire for knowledge, it is a wonderfull expreſſion, we ſhall know even as we are known, God knows us perfectly, and what ſhall be our laſt thought, *Pſal.* 139. 1, 2. All the ſaints upon earth do not know ſo much as one ſaint in Heaven, where faith is turn'd into

into Vision, and hope into Fruition; then shall we know the love of Christ which passeth all knowledge here below, *Ephes.* 3. 19. how all the love that ever God vouchsafed to the world, is but as a spark to the Oven red hot, in comparison of giving Christ; but I believe we shall never know God comprehensively [but apprehensively] that is so much of his glory as we shall never know more, for there will be new springs and fresh discoveries of his infinite Grace, Glory, Goodness and perfections streaming forth continually to us, that will be as everlasting fountaines of joy and glorious rejoycings to our souls and bodies; as one at Sea sees a great way, but not to the end or bottome of the Sea, for we shall know as much of God as our heads can hold, and love God as much as our hearts can contain; and no doubt but there are different degrees of Glory in Heaven, as the Saints know more or lesse of God, hereas when Vessels of several sizes are cast into the Sea, they are all full, but some hold more then others, 2 *Cor.* 5. 4. God works upon our Hearts as ingravers upon Gold or Marble, and the more of his image he stamps upon us in this life, the liker shall we be to him in glory, but every Saint shall have his own fulnesse of knowledge.

3. I think that heavenly joy does much consist in the will, in the transformation of our wills into the will of God; for as we heard an excellent Sermon from 1 *Cor.* 6. 17. at *Northampton*, he that is joyned unto the Lord is one Spirit; for I believe that mystical oneneſse which our dear Lord so sweetly prayed for, *John* 17. 11, 21, 22. is meant of oneneſse in will and affections, when the soul shall have all that it can desire, and nothing but what it does desire, and shall

will

will nothing but what God wills, and not only to be satisfied with the will of God, but to taste a sweet complecency and delight in it, that it is infinitely best to be there.

4. This transforming of the will proceeds from the apprehension of divine love, where the soul finds that God has loved it from all Eternity, that his eye and his heart are perpetually upon it for good, and knows that it is a free, pure, unchangeable, and eternal love, this causes an eternity of joy; and a love is the sweetest grace in the heart (the very sugar of the soul) that makes a Heaven upon Earth, where it is without dissimulation and spiritual, so heavenly joy will consist much in love, which must needs flow from sight and knowledge, for as *Paul* saies, 1 *Cor* 2. 8. it is only ignorance of God that makes so many to oppose the way of truth and holinesse: so the sight of divine glorious beauty, and the knowledge of infinite wisdom, power, love, and goodnesse in Christ, causes the soul to love God, and Christ, and the Spirit, much better then it self: for if the Spouse be sick of love here, *Cant.* 5. 8. and if the fire of love constrain militant Saints not to live to themselves, 2 *Cor*, 5. 14. ingenuity being the great principal of the Gospel not to work for life, but from life, and to do all from a spirit of love, much more the Saints triumphant; but the more I think of this blessed state of glorification, the more I am at a losse in it, Psalm 16. 11 *In Gods presence there is fullnesse of joy, and at his right hand there are pleasures for evermore:* and *David* saies, Psalm 123. *that they that be wise shall shine as the brightnesse of the Firmament, and as the Stars for ever and ever: but one Star differeth from another in Glory;* and Matth. 13. 43. *the*

righteous

into Vision, and hope into Fruition; then shall we know the love of Christ which passeth all knowledge here below, *Ephes.* 3. 19. how all the love that ever God vouchsafed to the world, is but as a spark to the Oven red hot, in comparison of giving Christ; but I believe we shall never know God comprehensively [but apprehensively] that is so much of his glory as we shall never know more, for there will be new springs and fresh discoveries of his infinite Grace, Glory, Goodness and perfections streaming forth continually to us, that will be as everlasting fountaines of joy and glorious rejoycings to our souls and bodies; as one at Sea sees a great way, but not to the end or bottome of the Sea, for we shall know as much of God as our heads can hold, and love God as much as our hearts can contain; and no doubt but there are different degrees of Glory in Heaven, as the Saints know more or lesse of God, whereas when Vessels of several sizes are cast into the Sea, they are all full, but some hold more then others, 2 *Cor.* 5. 4. God works upon our Hearts as ingravers upon Gold or Marble, and the more of his image he stamps upon us in this life, the liker shall we be to him in glory, but every Saint shall have his own fulnesse of knowledge.

3. I think that heavenly joy does much consist in the will, in the transformation of our wills into the will of God; for as we heard an excellent Sermon from 1 *Cor.* 6. 17. at *Northampton*, he that is joyned unto the Lord is one Spirit; for I believe that mystical oneneſse which our dear Lord so sweetly prayed for, *John* 17. 11, 21, 22. is meant of oneneſse in will and affections, when the soul shall have all that it can desire, and nothing but what it does desire, and shall

will

will nothing but what God wills, and not only to be satisfied with the will of God, but to taste a sweet complecency and delight in it, that it is infinitely best to be there.

4. This transforming of the will proceeds from the apprehension of divine love, where the soul finds that God has loved it from all Eternity, that his eye and his heart are perpetually upon it for good, and knows that it is a free, pure, unchangeable, and eternal love, this causes an eternity of joy; and a love is the sweetest grace in the heart (the very sugar of the soul) that makes a Heaven upon Earth, where it is without dissimulation and spiritual, so heavenly joy will consist much in love, which must needs flow from sight and knowledge, for as *Paul* saies, 1 *Cor* 2. 8. it is only ignorance of God that makes so many to oppose the way of truth and holinesse: so the sight of divine glorious beauty, and the knowledge of infinite wisdom, power, love, and goodnesse in Christ, causes the soul to love God, and Christ, and the Spirit, much better then it self: for if the Spouse be sick of love here, *Cant.* 5. 8. and if the fire of love constrain militant Saints not to live to themselves, 2 *Cor*, 5. 14. ingenuity being the great principal of the Gospel not to work for life, but from life, and to do all from a spirit of love, much more the Saints triumphant; but the more I think of this blessed state of glorification, the more I am at a losse in it, Psalm 16. 11 *In Gods presence there is fullnesse of joy, and at his right hand there are pleasures for evermore*: and *David* saies, Psalm 123. *that they that be wise shall shine as the brightnesse of the Firmament, and as the Stars for ever and ever: but one Star differeth from another in Glory*; and Matth. 13. 43. *the*

righteous

righteous shall shine as the Son in the Kingdom of their Father, And our Lord saies, *in my Fathers House are many Mansions*, and *Paul* calls it, *a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. *and a building of God, House not made with hands eternal in the Heavens, where we shall be so soon as the soul parts from the body*, 2 Cor. 5. 1, 8. and that it is an inheritance in light, all light and no darkness, 1 *Col.* 12. and that the Saints shall Judge the world, and when Christ shall appear, we shall be like him; for we shall see him as he is, 1 *John* 3. 2. in the New *Jerusalem* there shall be no sorrow, no crying, no pain, *Rev.* 21. 4. and the gates of the City are pearls, and the street is pure gold, *v.* 21. the glory of God lightens it, and the lamb is the light thereof, *v.* 22. in it there is a pure river of water of life, and a tree of life, which bears fruit every month, *Rev.* 22. 1, 2. and there shall be no Curses there, and there shall be no night, and we shall reign for ever and ever, *verse* 5. All these are soul-ravishing considerations, and I have suckt much comfort from *Psal.* 17. 15. I shall be satisfied when I awake with thy likeness; and 1 *Thess.* 5. 10. who died for us, that whether we wake or sleep, we should live together with him; therefore let us comfort our selves, and edifie one another with these words, and Mr. *Burton*'s Text, *Heb.* 12. 22, 23. it is sweet also to consider of the glory of the body, 1 *Cor.* 15. 42, 43. it shall be an incorruptible, glorious, powerfull, spiritual body, there will be charity, agility, penetrability, impossibility, no hunger, no cold, it shall be fashioned like unto Christs glorious body, *Phil.* 3. 20. What a comfort is it to thee and me that have such crazy bodies! Ulcerous *Lazarus* shall be as sound as a Fish, and we shall have an everlasting spring of health, and strength which shall never decay.

Use.

Uſe. Let this teach us more to minde Eternity, to ſtudie the joyes of Heaven, that we may receive a full reward, 2 *Epheſ.* to 8. as Mr. *Whitfield* once exhorted *Oliver* in every thing to minde and eye Eternitie; for they are the brave men and women that will be ſo at that day: the pleaſures of this world are ſo farre from ſatisfying the underſtanding and will, which are capable of God, that they cannot ſatisfie any one ſence; never any Muſick ſo ſweet, but a man will deſire to hear better, no object ſo beautifull, no meat ſo pleaſant, but a man will covet to ſee that which is more lovely and taſtes ſweeter, *Eccleſ.* 1. 8. Study that Book and *Canticles* well, that the Spirit may convince us of the vanity and vexation of all creature-delights, and of the fulneſſe and excellency that is in Jeſus Chriſt, the beſt condition in this life is but a bitter-ſweeting, all our comforts are impure, mixt with Wormwood; no Roſe without thorn, and the bitter is more than the ſweet, but in Heaven all our delights are pure and unmixed; There is perfect joy without any grief; ſollid comforts, and no afflictive miſerie; no Envy, no Emulation, which abounds here; for every Saint has what his heart can deſire: it is a Sinleſſe, Sorrowleſſe, Temptationleſſe, Oppreſſionleſſe, Sickleſſe, Timeleſſe and Endleſſe Eſtate, where being once Arrived, wee ſhall never fear parting any more; therefore (my dear ſweeting) let us wait patiently and chearfully for that bleſſed Tranſlation from Earth to Heaven; wee muſt begin our Heaven here, the more prepared to die, the fitter wee are to live,

ſo

so let us live, so let us die, that we may live Eternally. If thee likest such poor breathings and broken Meditations, thee may'st command more of them, I leave thee and me and my dear childe, and our Christian relations with thee in his Armes who is in Heaven at the right hand of the Father, therefore we need not fear what man can do unto us, *Esa.* 51. 12. To him I am thine for ever.

Thy loving Husband

during this Life,

John Cook.

Another

Another *Letter* from Mr. *Cook* to a Friend after *Condemnation*.

DEar Brother, beloved in the Lord, *condemnatus sum ad vitam*, and this is my Cordial Farewel to you and all Saints, from my *Jeremiahs* Priſon; to morrow I ſhall be in eternal glory, in the boſom of Chriſt, where our father *Abraham* is, and a guard of of Angels will convey my Soul thither. Never let Gods people fear a priſon any more, for the Lords ſupporting or comforting ſpirit hath not been abſent from me ſince my indictment. I writ a letter to you formerly, acquainting you with my ſpiritual condition, to which I refer you; and fearing leſt wrong may be done to the cauſe when I am in heaven, I think fit to leave a few words with my deareſt love to all Chriſtian friends.

1. Upon my trial it came to this, that the Judges ſaid, *that all have been treaſon ſince* 1642, ſo that the Lords and Commons are not to meddle with the King. I ſaid, *that I acted obedientially by order from the houſe of Commons, and the Commons being the repreſentatives of the people cannot commit treaſon, for there can be no trial of all the people. And as for any force upon the Houſe in* 1648. *they were the only Judges of it, and no inferiour Court can judge of the lawfulneſſe or unlawfulneſſe of their acts or orders.* But they ſaid, all our Acts and Orders are treaſon. So that now it is brought to that it was in 1642.

2. I intend by Gods aſſiſtance upon the Ladder to bear my teſtimony for Jeſus Chriſt to all his Offices, and for a Goſpel Magiſtracy and Miniſtry, and to ſpeak

something so far as God shall enable, and will be permitted, for *the good Old Cause*, or righteousnesse and holinesse. I can at present only leave my dear love and respects for you and my dear sister, beseeching God, and not doubting but that we shall shortly meet in eternal glory. Company so spends me that I can write no more; I shall suddenly enter into the joy of the Lord, O blessed be his name, blessed be the Comforter, my Soul is full of consolation, Farewel, Farewel, *Renede in Paradiso*. Yours for ever,

John Cooke.

For my dear Brother F.

OBSERVA-

OBSERVATIONS ON Mr. COOKE.

IF Treason ever wore a Cloak you may see it here now palliated to the life, a Quaint Orator struggling for life, under the sad pressures of a heavy charge. A man bred up where Law was more in force, at least more studied than the Gospel. I am sorry Pearls of Eloquence, and the very Marrow of the Law, should prove destructive to the owners.

Sum up all his virtues in a Schedule, and at the end write Traytor? Can then his virtues make me blush to write *Solus in conclavi & teste Lucernâ*, what he himself at a publick meeting *& Calo Spectante*, was not ashamed to act, the King must dye and Monarchy with him, could the dull Genius of this Nation suffer it so tamely, *Marius* that excellent Roman, daunted his Butcher with a word, *& tu homo audes necare, C. Marum*, And could not Majesty with all its Charms daunt a Soliciting *Cooke*.

He alledges he was put on it, nay Fee'd to do what he did, so was *Judas* when he sold his Master; Money is the Root of all evil, and brought that famous Orator *Demosthenes* a brother of the same fraternity to a sour throat, when 'twas Βᾶς ἐπὶ Πλούτῳ. *Avaritia non excusat militiam*

To be sorry for breaking the Oath of Allegiance made to his Prince, is no Plea in the Court of Conscience:

ence. Perjury is a voluntary act, it diveſts the Soul of its private correſpondency with heaven, and beſits a Matchiavel, rather than a Chriſtian. Gods name is abuſed, and *Rigicidium* called a pious work, ſuch actings as theſe upon baſe and mercenary Principles, hath exalted his head above his bretheren, *Caput inter nubila condis*, and leaves the ſad name of Traytor entayled to all poſterity on his neglected Family.

Harriſons Head was the Map of his mortality. Thus let all Treaſon be rewarded, and Traytors puniſhed, who hazard Life and Soul in oppoſition to their King and Country, whoſe arbiquitary Conſciences play faſt and looſe with Religion, and who conſtantly Morning, and Evening, adde not to their prayers,

God Save the KING.

Some Notes taken of a Sermon Preached by Mr. *Hugh Peters*, the 14*th.* of *October* 1660. (after his Condemnation) in the Prison of *Newgate*, wherein he was much interupted, by the coming in, and going forth, of strangers that came to see him, and the other Prisoners in the Room with him, and so was constrained to break off the sooner; And though they are but brief Heads, yet it's thought convenient here to insert them, for the better satisfaction of any, touching the frame of Mr. *Hugh Peters* at that time. The discourse was from,

PSAL. 42. ver. 11.

Why art thou cast down O my soul? and why art thou disquited within me? Hope thou in God, for I shall yet praise him, who is the health of my Countenance and my God.

AFter Analysing the Psalme, he observed this Doctrine.

Doctrine, *That the best of Gods people are apt to be disponding.*

This was the mans Case in the whole 88 *Psal.*

Also

Also *Davids* case, when he complained of the breaking of his bones, *&c.*

This was Christs case himself, when he cryed out, *My God, My God, why hast thou forsaken me.*

The Reasons why the best of Gods people, are apt to dispondencyes, are,

First, *When something falls out from God more than ordinary, when God put's weight in Sorrow and Affliction, that makes it sinking; Although that Afflictions are heavy of themselves many times, yet it's the weight that God puts in Sorrow, that makes it sink us.*

Secondly, *Over-valuing our comforts, putting too much upon Wife, Children, Estate, or Life it self, a man is apt to be cast down when he thinks of parting with them.*

Thirdly, *Our unpreparednesse for sufferings, and afflictions that makes us dispond. Alas I thought not of it say some, it's come unexpectedly upon me.*

Fourthly, *We are apt to dispond when our Afflictions are many, when they are multitudes, when all is struck at together, Name, Estate, Relations and Life it self.*

Fifthly, *When Afflictions are of long continuance, a man can bear that Burthen a while, that he cannot stand under long.*

Sixthly

Sixthly, *When Afflictions fall upon the noblest part of man, which is his Soul: then are dispondencyes apt to come in.*

Seventhly, *When we have more Sense than Faith.*

Now it should not be so, Gods people ought not to dispond.

1. *Because it discovers impatiency.*

2. *Because it discovers want of Faith, they lean not upon the Rock that will not faile them.*

3. *It discovers want of Wisdom*, &c.

4. *We should not be thus, because it gratifies the Enemy who in such a Case is ready to upbraid us, and say, where is now their God? What is become of their God?*

Now what cure and remedies are there for disponding

This Eleventh verse gives you two.

First Hope in God, *Hope thou in God.*

Secondly, Faith is set on work, *I shall yet praise him*, &c.

But more particularly take these directions.

1. *Be careful of Exercising faith, for no conditi-*

man supercedes his Faith, do all in Faith, pray in Faith, and hear in Faith, &c. Now what is the Exercise of Faith but rouling upon Christ, and staying on him, here i'le stick, if I perish I perish.

The miscarriages of Christians, is either because they have no Faith, or else, because, if they have faith, they give it not food to live upon; faith must go to Christ, as the Liver Vein, and fetch blood and life thence. We quarrel that we have not Love, and Patience, and meekness, &c. but the defect lyes in our faith, if we had more faith, we should have more of all other Graces.

Now what is the food of Faith.

Answ. Faith will not feed upon every Dish, not on a stalled Ox or fatted Calf, prosperity is not faiths food. But it will Eat a word, live upon promises, these nourish faith, *I will never leave thee, nor forsake thee, all things shall work together for good*, and the like promises.

2. *Be marvellously careful of things below, measure things not by sence, or by a day, but by faith, and Eternity; we are troubled at the losse of this and tother Creature, and comfort, but what's the value of them, the over valuing things is our mischiefe.*

3. *Go and tell the Lord Christ I have a defiled Conscience, and if thou dost not wash me, I am undone for Ever. See the Necessity and worth of Christ; there must be something better to look at then what we loose for the*

present, something above Estate, and Life, and Relations, and Name. See the worth of Christs blood, it's worth all the world, because what the blood of Bulls and Goats could not doe, his blood doth cleanse from all sinne.

4. Keep close to the use of Ordinances, much of our mischief hath come from neglects of this kind; the safety of a Christian lyes in the enjoyment of Church Communion, Psal. 27. 4, 5 and 6 Verses, One thing I have desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the dayes of my life, &c. for in the time of trouble he shall hide me in his Pavillion, in the secret of his Tabernacle, shall he hide me, he shall set me upon a Rock; and now shall my head be lifted up above mine Enemies round about me, &c. The greatest fears are dispelled there——you shall find before troubles passe over (fore you expect some) it will be a hard matter to break Churches, they are so fast chained together, and ye their hath been marvellous miscariages amongst Saints in their Church Relations.

FINIS.

He also during his Imprisonment in the *Tower*, wrote some sheets of Paper to his Daughter, leaving them with her as his last Legacy, containing in it very much sound and wholesom advice as to her soulet health. It carries with it such a savour as denotes it proceeds from a spirit that hath learned experience in it self, doubtlesse the Experienced Reader will be no Christs schoole, and hath been acquainted sometimes with sunshine as well as foul weather, it's too long here to be inserted but if it be made publick by loooser by perusing this legacye.

Some memorable passages of Mr. Hugh Peters, *in his Imprisonment at* Newgate, *and at the time of his Execution at* Charing-crosse, October 16. 1660.

Mr. *Peters*, as is well known, was exercised under great conflict in his own spirit, during the time of his Imprisonment, fearing (as he would often say) that he should not goe through his sufferings

ings with courage and comfort, and said to his friends, that he was somewhat unprepared for death, and therefore unwilling to dye; something he said he had committed, &other things omitted which troubled, him but though it was a cloudy and dark day with him for a season, yet the light of Gods grace & favour would break forth at last.

And surely the favour of God did at the last appear, for a little before he went forth to Execution (as many can testify) he was well composed in his Spirit, and chearfully said, I thank God now I can dye, I can look death in the face and not be afraid.

As for that slanderous report which was too much received by good people as well as bad, to wit, that he was guilty of Uncleanneſſe. A Friend coming to him in Prison, put that question seriously and soberly to his Soul, to which he replyed, that he blessed the Lord, he was wholy clear in that matter, and that he never knew any Woman but his own Wife.

A night or two before he suffered, two of the Episcopal Clergy, who as some report were the Kings Chaplains, came to give him a visit; they endeavoured to make advantage of the present temptations wherewith he was then assaulted, and to perswade him to a Repentance and Recantation of his former Activity in the Parliament cause, which they endeavoured to enforce upon him by a promise of pardon from the King in case he would therein hearken to them. But though he was then much afflicted in his spirit, yet the Lord did help him to bear up with much courage against the insinuations of that sort of men, and told them he had no cause in the least to repent of his Adhering to that interest; but rather, that he had in the prosecution thereof done no more for God and his people

people, in these Nations, and with Civility dismissing those Visitants, he applyed himself some to other Ministers then present, whom he judged more able to speak a word in season, to him under these great Tryals, wherewith the Lord was then pleased to exercise him.

Being carried upon the Sledge to Execution, and made to sit therein within the Railes at *Charing-Crosse*, to behold the Execution of Mr. *Cooke*. One comes to him, and upbraided him with the Death of the King, bidding him (with opprobrious language) to repent: he replyed, Friend, you do not well to trample upon a Dying man, you are greatly mistaken, I had nothing to do in the death of the King.

When Mr. *Cooke* was cut down, and brought to be quartered, one they called Coll. *Turner*, called to the Sheriffs men, to bring Mr. *Peters* near, that he might see it; And by and by the Hangman came to him, all besmeared in blood, and rubbing his bloody hands together, he (tauntingly) asked, come, how do you like this Mr. *Peters*, how do you like this work? to whom he replyed, I am not (I thank God) terrifyed at it, you may do your worst.

When he was going to his Execution, he lookt about and espied a man, to whom he gave a peice of gold (having bowed it first) and desired him to goe to the place where his Daughter lodged, and to carry that to her as a token from him, and to let her know *that his heart was as full of comfort as it could be, and that before that peice should come to her hands, he should be with God in glory,*

Being upon the Ladder, he spake to the Sheriff, saying, *Sir, you have here slain one of the servants of God before mine eyes, and have made me to behold it, on*

pur-

purpose to terrify and discourage me, But God hath made it an Ordinance to me for my strengthening and encouragement.

When he was going to dye, he said, *What flesh, art thou unwilling to go to God through the Fire and Jawes of Death? Oh* (said he) *this is a good day, he is come that I have Long looked for, and I shall be with him in glory*, and so smiled when he went away.

What Mr. *Peters* said further at his Execution, either in his Speech or Prayer, it could not be taken, in regard his voyce was low at that time, and the people uncivil.

OBSER-

Observations on Mr. Peters.

A State Jugler dreſt in Divinity, a meer *Proteus*, and yet a Regecide; A Fire-brand kindled by the Devil, by whoſe inſinuating practices blowing the Bellows of Rebellion, and belching from an Impure throat, the loathſome vapours of Sedition; he not only poyſoned the Kingdom, but ruined the ſtately Fabrick of an incomperable Monarchy, pretending in his Pulpit, that to be the finger of the Lord, which viſibly appears to all Ages to be the hand of the Devil. Divinity tells us, Faith is like a Grain of Muſtard-Seed; 'Tis true indeed, and it ſeems a point of his Creed, for without Queſtion he devoured it with his Beef, whilſt his Belly was his God. His Ser-

mons

mons were like Stage-Plays, his Auditors rather laughing at his absurd and ridiculous Expressions, than any ways admiring his Doctrine. Bodkins, and Thimbles, and Plate of all sorts, were by this *Demetrius* first ravisht by his inchaunting practises, and afterwards made shrines for rebellion. Blush Evangelists! you that should be Messengers of peace, to see your Pearls cast before Swine, and under the pretended vizor of Godliness, fac'd with the splendid Title of Gods own Cause, see your selves barnded; Thus having first from his Pulpit taught men the way to their Damnation, by opposing their lawful Soveraign: lest their Courages should coole by his absence, he resolves to wear a Sword himself, and rather than not be guilty, he will stain his own Garment in that Sacred Blood. But certainly he that dares Juggle with Divinity, and slander God and Angels, will think it no Sin to Strike at Majesty.

The *Poland* Kings only in the World have their Crowns questioned, as if they wore them *ad Arbitrium Populi*; but *Englands* Soveraign must be *Aut Cæsar aut Nullus*. Our Hemisphere admits no controuling Stars, whose dull influences may question our Suns Beams, or any way Augment his Lustre by their Additional Rayes.

I kissed

Blessed be the happy return of our long Banisht Glories, else certainly Posterity had Recorded our Miseries as Authentique, and Heavens Divinity had been questioned in permitting such horrid Crimes to go unrevenged to the Grave. Give me leave then to conclude my Censure of this Apostate Priest in the same Language as once served him in a Pulpil; *viz. The Devil hath brought his Hogs to a fair Market.*

Some Passages and occasional Speeches of Mr. Scot's *before he came to Execution.*

WHen he was in the Tower, a Relation sent to know how he did; To which he returned this answer, That he had been very ill all night, and had some Apprehensions that it might be unto death. But, said he, I was not at all displeased; for if it be the Will of God, that I may not live his Servant, I would dye his Sacrifice.

The first day that he came to New-gate, some freinds came to see him, and asked him how it was with him; he told them, he was well; but he waited and much longed for a word of Peace from God: But (said he) I blesse God (though it is some what dark with me at present, and I know I have a naughty heart) yet I have not one Temptation to desert *that good Cause*, which God hath so signally (many a time) owned.

The next day, which was the day Maj. Gen. *Harrison* was Condemned, some of his Relations came to him, and told him, They supposed he had heard what dismal Sentence was passed on him; And, O sir, said one of them, my heart fails me to think how you will bear it. Why, said he, flesh and blood will recoile; But, blessed be God, I am not troubled at that; A fit of an Ague would cost a man more, I believe.

The day after he was condemned himself, his Wife and other Relations and Friends came to

Bleſſed be the happy return of our long Baniſht Glories, elſe certainly Poſterity had Recorded our Miſeries as Authentique, and Heavens Divinity had been queſtioned in permitting ſuch horrid Crimes to go unrevenged to the Grave. Give me leave then to conclude my Cenſure of this Apoſtate Prieſt in the ſame Language as once ſerved him in a Pulpil; *viz. The Devil hath brought his Hogs to a fair Market.*

Some Passages and occasional Speeches of Mr. Scot's *before he came to Execution.*

WHen he was in the Tower, a Relation sent to know how he did; To which he returned this answer, That he had been very ill all night, and had some Apprehensions that it might be unto death. But, said he, I was not at all displeased; for if it be the Will of God, that I may not live his *Servant*, I would dye his Sacrifice.

The first day that he came to New-gate, some freinds came to see him, and asked him how it was with him; he told them, he was well; but he waited and much longed for a word of Peace from God: But (said he) I blesse God (though it is some what dark with me at present, and I know I have a naughty heart) yet I have not one Temptation to desert *that good Cause*, which God hath so signally (many a time) owned.

The next day, which was the day Maj. Gen. *Harrison* was Condemned, some of his Relations came to him, and told him, They supposed he had heard what dismal Sentence was passed on him; And, O sir, said one of them, my heart fails me to think how you will bear it. Why, said he, flesh and blood will recoile; But, blessed be God, I am not troubled at that; A fit of an Ague would cost a man more, I believe.

The day after he was condemned himself, his Wife and other Relations and Friends came to

him: O sir, said some, how is it now? Why said he, Blessed, O blessed Chains! I would not be without these Chains. Indeed, it was a very dark, dismal, cloudy morning, I was brought to be content to perish. Truely, I thought I could not plead at all, my soul was so sad, because God hid his face: But I was resolved, said he, if I could have said no more, to tell the Court, *That the Cause was the Lords*; and the fault was not in the Lord, but my great personal unworthinesse, that I could not assert it; And that though I did sink into the Bottomlesse Pit immediately, yet I durst not, no not for a world, but own that Cause which God had often honoured. But, said he, the Lord for your sakes did help me to say somewhat; but, truly it was but pittifull. I thought if I might have been suffered (although I have not slept, to speak of, these two nights) I could have spoken three or foure houres longer. And now, said he, as dark as it was in the morning, 'tis so bright, so quiet and calm, that truly I think, if I were to be executed to morrow, I could sleep all night as well as ever. But (lifting up his eyes) Lord, said he, I would not be too confident: O pardon thy servant. But, being in a very chearful frame, his Friends and Relations left him at that time, and, because of illnesse could not visite him next day.

But on the next first-day of the week, being with him, he told them he found an increased strength. That day about noon, the Warrant for Execution was signed; at which time, he was desirous to have a Reprieve gained, if possible: not (said he) that I expect Life; but methinks my Wedding Garment is not quite ready: a little more time, that

I may

I may, as a Bride be ready trimmed. That Evening it was told him, that sir *O. B.* would speak with him the next morning; and some told him, it may be that would prove an hour of Temptation. Truly (said he) I bless God, I am at a point, I cannot, no, I cannot desert the Cause.

The next morning they two were together, the matter of their discourse I know not, but I remember when his Wife desired to go to *O. B.* that evening, to see if he would be her dear Husbands (or rather her) Mediator to his Majesty for his Life. It may be (said he) sir *O. B.* may say, That I should confesse guilt, and do the King some service. Prethee tell him, I would engage to live quietly; but for owning Guilt, that I cannot do: For to this day I am not convinced of any, as to *the Death of the King*, and that I went but too far, in asking the benefit of the Proclamation; and I cannot go any further, no not to save a Thousand Lives.

That evening came in two Ministers: one, or both of them, after they had talked with him a good while) I heard them ask, *Whether he did acknowledge his Guilt?* for they believed his owning of that, would be the most likely, if not a most certain means, to prolong his Life. To which he answered, That although he had often, and that with many tears (and he thought with some brokenness of heart) sought the Lord to convince him of it, if he had any *Guilt* in him, as to that particular Action, (for which he was then in Chains, and under Condemnation) for, said he, I would not for a World dye with one sin unrepented of: But said he, Really, to this day I have no such Conviction. But, said the Doctor, *Sir, If any such doe come in, will*

you tell us? Yes, said he, I professe I will, if it come in at the last moment, even at the Gibbet, I will tell the world of it. And it is observable, that some of his last words were, *That God had engaged him in a CAUSE, not to be Repented of*, I say, *Not to be Repented of* —

The night before Execution, when he was in Dungeon, he was (as he had been that day) some sadder than at other times; And one asked him, if any particular thing lay on him? He said, No, But the Lord was pleased to suspend his Comforting presence: but, said he (with an humble boldnesse I would speak it) The Lord shall not put me off with any thing besides Himself. After, having spent some hours in Prayer, as at other times, about midnight we left him, and his Fellows, that they might get a little rest, for the support of their natural spirits; and in three or four hours his wife children and many other Friends returned. When we came, we found them praying: Assoon as Col. *Scroop* had ended, Mr. *Scot* turned about, and opening his arms, he imbraced his Wife, and one of his Daughters: Ah, said he, my dear ones, *God is good, he is come, he is come! I am full, I am full. O blesse the Lord for me, and with me; O my soule, and all that is within me, magnifie the Lord.* By and by he went to prayer himself; and one would have thought he had been (as it were) in Heaven, his soule was so enlarged in blessing, praising and magnifying the God of his Salvation. Oh! said he to his Wife, *I would not change this dark Room for the best Star-Chamber under Heaven.* He desired his Friends and Relations would not be solicitous for his Body; but let them do what they pleased, and

exercise

exercise what Cruelty they would; saying, it was meet it should be so: And that the dead Bodies of the Witnesses must be unburied, that the Scriptures might be fulfilled.

Some part of his prayer was, to bless the Lord, That (as the Psalmist said) though he came in there weeping, and fearing that he had not yet been bearing precious seed; yet now they were returning rejoycing and triumphing, and carrying their sheaves with them. Call us not (said he) *Marahs* (as she once said) but call us *Naomies*: for we came in hither (some of us) *empty*; but we are going out *full*: The Lord hath not writ *bitter* thing, but *good* of us; for this is glorious Grace, *That we are counted worthy to suffer for GOD and His CAUSE* Oh! what shall we render to the Lord? We will *take the Cup of Salvation and call upon the Name of the Lord.* Oh our Souls, bless the Lord! And we doe with our souls bless Thee, that we have an Eternity to bless Thee in; for no less will satisfie our souls. And now, O blessed and glorious God, shall we be among thy Worthies? [*meaning M.G H. Mr. Carew and Mr. Cook.*] If possible, let us attain to the first Three; but if we attain not to so glorious a Testimony as that, yet O Lord, let us be among thy Worthies, We desire to glorifie thy great and blessed Name, that thou hast in any measure enabled us to encourage our hearts in the Lord our God, at such a time as this, when Eighty is (as it were) in the flames; and the people speak of worse than stoning us When some spake of the Reproaches of the people, he said, he accounted that his honour.

Mr.

Mr. Scots Speech upon the Ladder.

GEntlemen, I stand here a Spectacle to God, to Angels and Men: To God and Angels, to whom I hope I am shortly a going. And now to you I ow it; to God and the Nation, and my self, to say something concerning each. For my self, I think it may become me to tell you how and why I came hither: and something in the general, concerning my capacity. In the beginning of these Troubles I was (as many others were) unsatisfied: I saw Liberties and Religion in the Nation, in great danger, to my best apprehension; I saw the approaches of Popery in great measure, coming in upon us: I saw — Upon which the Sheriff interrupted him in these words: If you will betake your self to prayer, you may.

Mr. Scot replied, I shall not speak to reproach any —

The Shrivse interrupted him again, saying, you have but a little time, Mr. Scot, therefore betake that little time to prayer

Mr. Scot replied, I shall speak —

The Sheriff interrupted him against, saying, I beseech you Sir, betake your self to prayer.

Mr. Scot said, it may become me to give account of my self, because ——

The Sheriff interrupted him again, saying, It doth not become you to speak any such thing here; Therefore I beseech you betake your self to prayer it is but a little time you have to live: you know that is the most needfull thing.

Mr. Scot replied, 'Tis so. ——

The Sheriff interrupted him against, saying, sir, But when

when you came upon the Stage, you deprived your self very much.

Then said Mr. Scot, *I thought to tell you how I came hither* ——

Here the Sheriff interrupted again (or else some one besides the Sheriff) and spake to this effect. Every body knows, that ——

Mr. Scot *said, sir, tis hard that an Englishman hath not liberty to speak* ——

The Sheriff interrupted again, saying, I cannot suffer you to speak any such thing.

Mr. Scot *said, I shall say no more but this, That it is a very mean and bad Cause, that will not bear the words of a dying man: it is not ordinarily denied to people in this condition* ——

The Sheriff interrupted again, saying, Sir, you had a faire Tryal, and you were found guilty.

Mr. Scot *replied, Tis according to my mind to speak what may be said* ——

Here the Under-Sheriff interrupted, saying, It hath been denyed unto your Predecessors, and will be denied unto you.

Then he Prayed as followeth.

HOly Lord God, the Great and glorious God of Heaven and earth; King of Nations, and King of Saints: in both which capacities, thy poor and unworthy creatures comes now to bear his Witnesse in this great spectacle, before Thee, Angels and Men, O Lord, were it not for Sin, none of these things had befallen this Nation, nor thy

unworthy ſelf: we have all tranſgreſſed and gone aſtray from thee by a perpetuall back-ſliding, even all of all ſorts, conditions, ranks and orders of men: And among them none, none more than thy poor unworthy Creature, who acknowledgeth the ſame here before Thee, in the face of Heaven, and in thy preſence, to which he is very ſhortly a going. That glorious Grace, which thou haſt been pleaſed to afford unto his ſoul in it. Thou art gone to the higheſt extent of mercy that ever was ſhewed to any of the ſons of men. Thy poor ſervant doth acknowledge himſelf to be the greateſt of tranſgreſſors. And thy glorious grace is magnified above all thy Name, in what thou haſt done for thy poor Creature. But Lord, ſo it is; becauſe ſuch is thy good pleaſure, ſuch was thy deſign from Eternity; through or in the great Tranſactions that was between Thee, and Chriſt thy bleſſed Son, and our bleſſed *Saviour*; That thou ſhouldeſt in thy diſpenſation, in the governing of thy Church in the World: That thou ſhouldeſt glorify thy Free-grace in pardoning of the ſins, and in the Salvation of ſome of loſt Man-kind, which was the great Maſter-piece of thy Love, that thou ſhouldeſt chuſe out of poor loſt man-kind one or other, it is of admirable and incomprehenſible mercy: And that thou ſhouldeſt chuſe thy poor Creature as one in the Number, is matter of Adoration, admiration, is matter of Eternal Extaſie, and is matter of thankſgiving for ever. And this is the comfort of his poor ſoul, that he ſhall have an eternity with thy ſelf; Thou haſt ſo aſſigned him, that he ſhall be bleſſing, honouring and

Magnifying

magnifying of thee among a company of Saints and angels, and the souls of just men made perfect. O blessed Lord, thou hast called him forth as a publick Spectacle to some, in a condition of shame and reproach; to others, of comfort; and to Thy Blessed Self, as one that is a witness for Thee, that hath served Thee with all faithfullnesse in his trust and publick capacity and imployment. O Lord thy Dispensation to thy poor Creature hath been wonderfull gratious, and merciful, and he must say to the praise of thy free-grace ——

Here the Hangman *stooping down to take Drink, which was reached up to him upon the Ladder, interrupted him; Upon which Mr. Scot said, prethee let me alone, I have not done; and then proceeded in prayer as followeth.*

—— That this very Condition to which he is now brought, he acknowledgeth is the answer of his prayer before his going out of *England*. Thou knowest Lord, he did many times in prayers and tears seek thy blessed Majesty, for council and for advice; whether it was his duty to stay & suffer, or to shelter himself abroad: And if it were thy will to take more honour to thy self by his Suffering than his living; thou wouldest be pleased to remand him back again, and bring him hither. And he hath observed thy providence checking of his way, and in preserving him all along untill he came to this. O blessed Lord, thy poor creature doth acknowledge, that thy ways to his poor soul have been of wonderfull grace and mercy. It was a great mercy to him, that having had (by reason of many sinfull temptations, and many incumbrances

brances, and many inceſſant Buſineſſes in the World, whereof he hath been a perpetual drudge many years paſt; and he hath not had the conveniency, through his duty: The Lord knows he had not the conveniency, nor the heart, ſo to improve and keep his own vineyard, while he had been looking after, or keeping others vineyard: Thou didſt therefore all along (while he was abroad) give ſweet opportunities, and precious ſeaſons, while he was abroad, of ſeeking thy face, and ſtudying his ſoules good concerning Eternity and the eternal pleaſure of thy holy will: And hableſſeth thy name, that thou haſt been pleaſed to open to him, both the Scripture and his underſtanding; and ſo to anſwer the one by the other, as that he is (through the grace of God) comfortably perſwade, that his eternal eſtate is out of hazard. But O Lord, thou haſt been pleaſed, all the while that his condition hath been doubtfull, to make his comforts to his poor ſoul doubtful alſo, ſometimes fear, and ſometimes, hope, have been mixed: Again, and again wanting thoſe conſolations that might ſupport his ſoul to ſuch an iſſue. But bleſſed be thy glorious name, the great God of heaven and earth, he hath been pleaſed to bear him witneſſe to himſelf, to Angels, and to all that hear me this very day, thy poor ſervant that now ſtands to ſuffer, had joy and much Conſolation from God, and from his *Cauſe*, more than ever he had before: I ſay again; to the praiſe of the Free-Grace of God, I bleſſe his name he hath engaged me in a *Cauſe not to be repented of*; I ſay in a *Cauſe not to be repented of* ——

Here

Here the Sheriff interrupted him, saying, is this your Prayers Mr. Scot? desiring him to forbear those kinde of expressions. Others also told him that he contradicted himself, and spoke Blasphemy.

Then Mr. Scot *said*, I shall say no more but this; The Lord I do acknowledge, that this very morning in the Dark Chamber, I had very much of the presence of God, and from thence I take consolation to my self, that his spirit is with me, and that he hath sealed unto my soul the decrees of Heaven, at least perswaded my soul, that it will be well with me, and that I am out of all danger as to my eternal Condition; and that I shall live and reign with him there, where all sin shall be done away, which is the growing glory of my soul, and all tears wipt away also; In the mean time I pray thee O Lord, that thou wouldest remember England, and remember thy Cause in England; and remember me with the joyes of thy Salvation in the instant of my departure; O Lord, it is an narrow entrance, it is a strait passage, it is an entrance into eternity, O Lord thou hast once to day shewed me something beyond it, something of the glory of God; I pray thee forsake me not while I am here and sensible, or afterwards in the passage of my soul; to thee I leave it, and to thy providence, and do acknowledge thy goodnesse to my soul, in fitting me to receive that good which thou in thy infinite pleasure, dost think fit for me; And therefore O Lord, into thy hands I commend my spirit. Lord I desire to have some more testimony of thy Love, if it be thy blessed will: It is enough that I live upon what I had to

day; but if it be agreeable to thy holy will, I would honour and eternally blesse thee, if thou wouldst be pleased to shine upon me, with some more particular immediate discoveries of thy presence; but not my will but thy will be done. The Lord be pleased to settle the Nation in peace, and in the power and purity of Religion, and thy Ordinances in purity: and Lord, for thy Son, that is the darling of thy soul; be thou pleased to give him a glorious entertainment in the world; and let the Kingdoms of the world, become the Kingdoms of Jesus Christ, Lord thou hast a Cause in the world dear unto thee, I pray the own it; though it may not be owned in all places, and by all persons, yet Religion is the Interest of them all. O Lord Remember the price of Blood, that hath been shed for the purchasing of the Civil and Christian Liberties. And remember thy Enemies, that are not incorrigible Enemies to thy Truth and Holinesse; and give them understanding to see their Errour, and to turn to thee; a heart broken, and with humiliation, that they may seek God with their whole heart; that they may be a Holy or Immanuel Nation, a Chosen Generation, a peculiar People, zealous of good works, careful to shew forth the vertue of him that hath Called them from Death to Life. The Lord call in all that belong to the Election of Grace speedily, into that Number; Let no Weapon formed against thy Church prosper; but Lord remember Zion, if it be thy good pleasure, and repair the Wals of thy Jerusalem. O Lord, thy Cause lyes near the hearts of thy People; and I bear thee Witnesse, that I have this Income from thee,

thee, as the Return of their Prayers; And that we are supported to bear Witness for thee very chearfully and with satisfaction I desire to be found of thee in Jesus Christ: I do now abhor all my sins, and renounce my Services; and do account them all as dung. Lord thou knoweſt, I have desired to live, that I might serve thee better, and love thee more; but that I may be with thy self, Oh it is infinitely better: and to confirm that Testimony that is concerning thy glorious Will; And thy Will be done in Earth, as it is in Heaven, by me and all thine, from henceforth, and for evermore, *Amen.*

Observations on *Scot.*

Men whose damnable Actions, whileſt living, never merrited from good men, the ſmalleſt Credit being now to be made Sacrifices to Publick Vengeance: See how Saint like they preſent themſelves on the Stage; This man entered for a black Saint, in the Calander of Cruelty, Scotus Nomine & Omine, *though not* natione, *ſtrives now in the face of the world to leave behinde him a good Memory, and by a feigned Repentance to gain ſome Credit in the Peoples eſtimation. This man was one of the Grand Inſtruments of State, on whom the whole Body Politick, turned ſuch an Inveterate Enemy to the King and Kingdome; That he not onely Sentenced him, but as a Teſtimony to future Ages, he deſired that it might be Engraven on the ſtone that laid over his Grave,* HERE LIES THE MAN THAT SENTENCED THE KING TO DEATH: *Thus this* Patriz

Per-

Perduellis, *Insults over Majesty, and like a damned Pi-*
litian Tramples under his feet all goodnesse and good
men, and makes that his greatest Glory, which Gods
hath punisht with a serious Revenge, denying him not
onely a Charitable Censure, but not allowing him the
common mercy of a Grave.

If fintall Impenitency be a signe of Final Ruine, what
shall we think of these who not onely acted what men and
Angels Condemn, but have given their horrid Treason
the glorious name of Gods own CAUSE, making it
possible God the Author of Villany: Read then in this
man, a desperate Traytour, a known Enemy to all good-
nesse; Perjured in his first Principles: In his life loose;
in his Prayers Blasphemous, and his End Miserable.

A fit Secretary to the Masters of those times: Judas
when he had betrayed his Master, went out Repented and
Hanged himself; but this Scot *was hang'd before he*
would Repent.

If onely Confession and Repentance can beale the dis-
eases of the soule; what room shall the Impenitent have
in Gods mercy: See here a King, nay, the best of Kings
dispossest of Majesty, a Prey to insulting Souldiers; Con-
demned by the worst of his Subjects; inferiour fellows that
were beholding to Adam for a Pedigree; Terræ filii,
were not known till their Villanies proclamed them ad-
And not onely murthered, but murthered at his own doors
unhappy England *in so great a losse! sure the unpara-*
lelled Treytors of those Times, turned all Astronomers and
from the Ephemeries of all Treasons hatcht from the
Creation, made Calculations for our Meridian. But here
let us leave this unfortunate man, and see who next Fate
will to play his part in this fatall Story.

Some

Some Memorable Passages of Col. Adrian Scroop, *after his Condemnation, and in his Imprisonment at Newgate, which (though they are but few) may discover the excellent christian frame of his heart, and how he was born up under so great Sufferings.*

After his Condemnation, one of his Children hanging upon him, and weeping over him, he said, Peace, Childe, peace, be still, not a word, thou hast a blessed Portion: Who would be troubled to dye? for can any one have greater honor, than to have his soul carried up to Heaven, upon the wings of the Prayers of so many Saints?

When the Jaylor called him and Mr. *Scot*, Mr. *Jones*, and Mr. *Clement*, to go to the Dungeon, saying, Gentlemen, you must go to the room where Mr. *Harrison* was: Sayes Colonel *Scroop*, must we all go? He replyed, Yes. At which, laying his hand on his breast, and elevating his eyes, with a

serious

serious countenance, said, Blessed be God that we are not parted.

As he sate at Dinner, he spoke to a Minister that was with them, saying, I would speak it for the glory of God's Free-grace, and the comfort of you all, That my sins are all Pardoned; not one unpardoned: And God hath loved me with an everlasting love; and in the strength of this, will I go to Heaven.

Speaking to some Freinds that came to visit him said, I desire all the people of God, to look at the Lords hand in this Dispensation, and own his Soveraignety; speak well of him, what-ever he doth; lie at his feet with their mouths in the dust; and live more in love and unity one with another.

A tall Gentleman coming into the Dungeon to see Col. *Scroop*, the night before he dyed, said to him, Uncle, I am sorry to see you in this condition, and would desire you to repent of the Fact, for which you are brought hither, and stand to the Kings mercy, and more words to the same effect. Whereupon Coll. *Scroop* put forth his hand, and thrust him from him, using these words, *A vade Satan.*

When the time approached for his Execution, Mr. *Scot* and Mr. *Clement* were first carried away in the Sleds, and the same Sleds was afterwards to come and carry Col. *Scroop* and Col. *Jones*; during that time, sayes Col. *Scroop*, Well Brother *Jones*, do you spend your time as the Lord shall direct you, I intend to take a little sleep, for I slept not well the last night; and my Countenance is not so fresh as I would have it. Thereupon he laid him down

and slept so soundly, that he snored very loud; and so continued untill the Sled came for him: whereupon being awakened, he riseth up; and a friend taking him in his Arms, asked him how he did? he answers, very well, I thank God, never better in all my life.

And now, saith he, *will I wash mine hands in innocency, So will I compasse thine altar, O Lord*: And so with Great chearfulness went to Execution.

Col. *Adrian Scroop*, and Colonel *John Jones* (two comely ancient Gentlemen) were both drawn upon that Sled which carried Mr. *Scot*; and being come to *Charing-Crosse*, the place of Execution, Col. *Scroop* was first brought up to the Ladder, where he speaks as followeth.

Col. *Scroops* Speech at Execution, *Octob.* 17. 1660.

YOu see an Object here, that hath been in a better place; but howsoever the Lord Jesus Christ hath sent me to this place I should die, I have no animosity nor Malice against any man, nor ever had I; neither have I any evil will to those that brought me hither, nor to the Jury that found me guilty, nor Judges that passed sentence; nor to him through whose means I was brought here to suffer. I say, once more the Lord forgive him; I shall not name him, for I come not hither to reflect upon any mans person.

I will not tell you what my Breeding hath been, because it is not good for any man (especially at such a time as this)

this) to boast of his Linage or breeding; But this I shall say, that I was born and bred a Gentleman.

As for my Carriage, it may be some that looks upon me here, knows what it hath been. Howsoever the Lord knows all, and the Lord God is Judge of all, and he will judge; I shall submit my self to his Judgment, which is a Righteous Judgment. The judgment of men may go wrong, but Gods Judgment is right, I shall submit to his way. The Lord he is the Rock of ages, and my Support under this great Weight that is now upon me: I look up to him alone, the Lord Jesus Christ is my Saviour and my Redeemer; I am going into his Arms, blessed be his Name: I follow him, he is gone before me the same way: Therefore it is no reproach or shame to follow the Lord Jesus Christ, to die in his Cause; for that is it which I judge I am now going to do.

That which I do desire of you (here are a great many Spectators both on the right hand and on the left) is, That this day may represent to you, the General Day of the Judgement of Christ, where you must appear, and there every man must receive according to their works: and at that time it will be known; I say, at that time it will be known and seen, whose works are righteous, and whose are not: Therefore I would wish you, and desire you, to judge charitably of me.

Col. Sawney

Col. Scroop *having given a brief account of himself to the People, his last work was to give up himself to God in Prayer, as followeth.*

O Lord, thou art my father, a present help in trouble; Thou art my father, I believe in thee I come unto thee, Lord Jesus, that went unto thy father, and my father, thy God and my God; and this is that which doth support my spirit, and enable me to undergo this Death with chearfulnesse and readinesse. Lord, thou knowest my heart and affections, and my desires, Oh deal not with me according to my sins, *I am a* miserable wretched sinner; *If thou enter into Judgment who is able to stand before thee? but there is forgivenesse with thee, that thou mayest be feared.* O Lord let it be known and seen, that there hath not been any heart in me, to do any thing with malice or revenge, or that might shew any revenge: *If* there be any revenge on the other side, the Lord lay it not to their charge. The Lord blesse those in *Au*thority, the Lord blesse his Majesty, that he may raign prosperously, and that he may receive a blessing from the hand of the Lord. O Lord thou seest my failings, my infirmities and weaknesses: O Lord *I* beseech thee that thou wouldst bear with

me, thou art a tender-hearted father; thou art my strength: When my heart and my strength faileth, then thou art the strength of my heart, and my portion for ever. O Lord be with me in this hour of temptation, and carry me through it; for thou art my God and my Father, into whose hands I commend my spirit, for thou hast redeemed me.

Observations on *Scroop.*

IF Birth or Education can render a man accomplish, without doubt Mr. Scroop deserves a favourable censure; but as the smallest spot is soonest discerned in a white Garment, so Treason dishonours the highest Extraction, and leaves a blot in the Scutcheon of Nobility. A Candid nature obligeth me to Love the man, yet my own Conscience, And that solemn Commandement, Feare God and Honour the King, makes me pitty what I can not justifie, and Condemn the Treason as a Person that once lov'd the Traytor.

Rex est Patriæ Pater, the Father of his Countrey; and sure the better the Father is, the greater is the Childrens losse; Mr. Scroops Children were seen weeping for their Father, and were Comforted by a Friend. But when England lost a Father, and by his means too, with others joyned in that hellish Designe, we the poore Subjects and Children of our Murthered Prince and Father, had no Comforter; nay, if at anytime Sighs or Teares broke their Chrystall Prisons, we found rods of Correction, nay rodes steeped in Vinegar and Gall to keep us quiet. Persecutions of all sorts were invented to ruine the King's friends, Tyrants were honoured and Good men cast out,

Religion

Religion and Piety, those Christian Sisters were either stript stark naked, or else rudely handled by every Vulgar Spirit; Charity went a begging, till at last finding her self slighted, she Winged her Pinions for another Kingdome, and left Rapine to Rule in her Place with us. Thus were we like poore Orphans handled by our severer Guardians, Till at last heaven was bribed by our Incessant Prayers and Sighes to send us Comfort; and by the Return of a Gracious Prince, rendred again the Primitive lustre of our former happinesse.

He told a Friend in prison that he was sure all his sins were Forgiven; and to another that desired him to Repent of his heynous Offence; he cryed, avoid Satan. Can Treason arm a Conscience with so much Confidence, or can a man be guilty of the Murther of a King, and put it off with a fuge Satan *being told of it:* Harrison *and* Carew *must needs be Saints, yet dead* Charls *never had the merty of a good Word; nay, tis almost meritorious in some of their opinions, To have been an Instrument in that unnaturall Murther.*

Tis a hard matter to wash ones hands in Innocency when the Devill holds the Bason. And the greatest Confidence, though it may out face men, can never daunt God. Learn hence that to be born of Illustrious Parents, and trained up in the choisest Schools of Virtue, is nothing unlesse God gives a blessing. Treason must never go unpunished, Cura Deum dii sunt *Kings, e Petty-gods, and Jewels whose hearts God keeps in a Cabinet, whereof he onely keeps the Key: And their Enemies must fall. Ira Dei, Though it be sera, yet it is* Certa, & Seria.

The Copy of a Letter sent from Col. Iohn Iones, When Prisoner in the Tower of London, to a Relation.

I Am very much grieved, to find (by the Note I received from you) such dark and sad apprehensions upon your Spirit concerning me: We are in the hands of the Lord, and what he hath appointed for us, will be our portion, and no man can fruſtrate his holy purpose concerning us, which I question not will be found to be in love, what ever appearance it may have to men. My advice is to you and all that love me, That (in case I be removed from you) you do not, neither in reality, nor outward garb, mourn for me; but rather rejoyce, that my portion is in heaven; and that my Dissolution or Removal out of this earthly Tabernacle, is but in order to my Cloathing with immortality, and possessing my eternal Mansion; and to my being for ever with Christ, to behold his glory; and therefore that you do not behave your self, as those that have *no hopes but of this life.*

Secondly, That you take off your mind from me and fix it unmovably upon your eternal relation, the Lord Jesus Christ; in whose glorious and blessed presence, we shall meet ere long, to our eternal Rejoycing; it is the goodnesse of the Lord

to

to us, to remove all Creature Comforts from us, that our souls might have no resting-place to delight in, or to promise them safety; untill we returne to the ark of his Testimony, the bosome of his love manifested and exhibited for us, in our blessed Lord Jesus Christ. *I* writ in haste, therefore excuse my abruptness.

Tower, *Sept.* 19. 1660.

Thine in Sincere Love,

JOHN JONES.

Let the first and last Verses of *Psalm* 27. be constantly fixed upon thy minde.

Ver 1. *The Lord is my light and my Salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?*

Vers. 14. *Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait I say on the Lord.*

Some few living Sentences, that fell from a dying man, Col. Iohn Iones, *when he was in his Chains in* Newgate.

OBserving one of Col. *Scroops* children weeping, he takes her by the hand, saying to her, You are weeping for your Father, but suppose your Father were to morrow to be King of *France*, and you were to tarry a little behind, would you

weep so? why he is going to reign with the King of Kings, in everlasting Glory:

Speaking to a Friend, that was to have accompanied him into *Ireland*, Ah! dear heart (sayes he) thee and I were in that storm together, going to *Ireland*, and if we had gone this journey then, we had been in Heaven to have welcomed honest *Harrison* and *Carew*; but we will be content to go after them, we will go after.

Speaking of those that were gone beyond the Seas, (O dear hearts, sayes he) in what a sad condition are our dear Friends beyond Sea, where they may be hunted from place to place, and never be in safety, nor hear the voice of the Turtle, how much have we gotten the start of them, for we are at a point, and are now going to Heaven?

Speaking of the Sled in which he was to be carried to Execution; it is (said he) like *Elijah's* Fiery Charriot, onely it goes through *Fleetstreet*.

The times of his departure being come, this Aged Gentleman, was drawn in one Sled, with his aged Companion, Col. *Scroop*, whose grave and gracefull Countenances, accompanied with courage and chearfulnesse, caused great Admiration and Compassion in the Spectators, as they passed along the streets, to *Charing-Crosse*, the place of their Execution; And after the Executioner had done his part upon three others that day, he was so drunk with Blood, that like one surfeited, he grew sick at stomack: and not being able himself, he set his Boy to finish the Tragedy upon Col. *Jones*; who coming up the Ladder, with the like chearfulnesse that his Brethren did before him;

him; and being placed fit for Execution, he proceeds to speak as followeth.

Col. *John Jones* his Speech upon the Ladder, *October* 17. 1660.

THere is two things that are necessary, now I am going through this narrow gate or passage, to the Eternal Majesty; I say two things are necessary, as to the occasion of my coming hither, to receive my Fathers good pleasure.

First, *Peace with God.* Secondly, *Peace with Man.*

I shall speak something to each of these; and in the first place, speak something of the Court wherein I received the Sentence; It hath been reported, as I was told, that I confessed this Fact, and confessed that I were guilty of Murther, as under those several expressions that are in the Indictment, *viz.* ——

I desire to clear my self before the Lord, and before the world, in that particular; for should I grant that I was guilty in reality and truth of Murther and Malice, *viz.* ——

I should belye my own Conscience, and draw upon me a greater weight than I could bear; But thus far I do confesse, I was willing to make the work as short as I could; And because I would not stand so long, I told them I would take the first Jury that came; And when a Jury was called,

then

then I did confesse so much as I was convinced of, as to the matter of Fact, I desire you will judge Charitably of this that I speak at this time, as in the presence of the Lord, that it is not so really, (*viz.* that I acknowledged my self guilty of Murder) I had no such thing in my heart.

I must confesse I very freely quit his Majesty, considering what he doth in this case is the part of a loving *Son* to a Father, especially the *Judges* telling him that it is the Law; and I conceive that the Court did nothing, but what they to their best understandings, judged right as to Law; Therefore I freely acquit the Court, though there was not enough said to satisfie such a poore Creature as I am, in so great and deep a point as that was: As for all others, I do not know any man on the earth, to whom I do bear any malice, but I am in perfect charity with all men; and I hope the Lord is in charity with me: And therefore as I desire to have forgivenesse my self, from all those that I have offended, even so, I do freely forgive all those that have in any measure offended me.

The next thing is towards God, and it is that which should be last upon my heart, It is not expected that I should give an Account here of my state and condition, for that is betwixt God and my own soul; And I do, through the grace and and goodnes of God, firmly believe, that my Redemption is wrought, and my Pardon is sealed, and that I shall be immediately in my Fathers Arms, and that I shall be translated and brought to behold the Lord Jesus Christ in glory, with comfort and fulnesse of joy.

Col.

Col. *Jones* his Prayer.

BLesſed Lord God, thou art the great Opener, open unto my ſoul the Lord Jeſus Chriſt, who will lead me into the wayes of truth and life; O God ſave me, make good all the pledges of thy love unto my ſoule; Oh make all the Promiſes which I have believed all the dayes of my life, make them now good unto my ſoule, giving me the full enjoyment of thy ſelf: I deſire to bleſſe and praiſe thy Name for this houre, that thou haſt brought me to, Oh, what am I poore worm, that thou ſhouldeſt give me this opportunity to ſuffer for thy Name, and to acknowledge thy Mercies before ſo great a Congregation at this place. Holy Father, Holy Father, Oh that thou wouldeſt now raign down Bleſſings from Heaven upon thy poor Creatures, that do hear and behold this action, this day: Oh that thou wouldeſt ſanctifie this thing to them, and let poor England *be a Land of truth and happineſſe, O Lord let* England *flouriſh, And oh that thou wouldeſt make thy Angel of Light to go before thy people: Good God we pray thee keep off thoſe great judgments that hang over the heads of theſe nations, becauſe they have ſinned againſt thee: Through thy Name ſanctify us, let not thy name be reproached. Dear Father, receive my ſoul, I am ready to come unto thee: Bleſſed father, into thy hand, I commend my Spirit: thou haſt redeemed me, bleſſed be thy name, in that thou haſt opened the Treaſures of thy love unto my poor ſoul. Thou haſt given me this hope, whereof I need not be aſhamed. Bleſſed be thy name my ſpirit is full of joy. Oh Holy father, holy father, I pray thee let thy bleſſing come down upon thy poor people.*

Look

Look upon me, holy father: Stretch out thine armes to carry me over this brook, I pray thee stand by me, dear father, I cast my self into thy hand, I commit my soul unto thee.

Then speaking to the Sheriff, said, Mr. Sheriff, I must needs return you many Thanks for your Civility.

Sheriff Replied. I am glad to hear such an Ingenious Confession, and that you make such an end, and that you have not gone into any reviling language, as some others have done before.

After this he committed his soul to God, and so departed.

Observations on *Jones*.

IF old Age could free a man from punishment, then had Mr. *Jones* a good Plea in the Court of Antiquity, his gray Haires pleaded much gravity, but Reverence is not due to Traytors; To be zealous in a bad Cause, argues a Conscience fit for Villany. This was his Condition, so zealous was he for the CAUSE, that rather than Treason should Coole, and the stony hearts of the Kings unrelenting Judges by delay melt into Pitty, or fall back to their own obedience, he not onely urgeth a speedy Murther, but least they should want a Jury, he himself will be foreman. To shew that he was not onely old in Years but Vice; and

had

had learned that Delay was Dangerous in a bad Cause. But gray Haires must not go down with peace to the Grave, when Murther and Treason rest unaccompted for; Had *Zimri* peace who slew his Master? such peace may all Traitors finde! To kill a man had been a sin unpardonable by the Law of Nature and the Land, but to kill a King, nay, a gracious King; under whose wings some of these Traytors sought Protection, was a Villany, that future Ages will blush at.

Something as to Mr. *Gregory Clements*, take as followeth.

PErhaps some may think it strange, that there is so little said, as to Mr. *Gregory Clement*, who suffered with the rest: Therefore this onely is to be said more, (which is known to many) That Mr. *Clement* was very silent both in the time of his Imprisonment at *Newgate*, and at the time and place of his Execution at *Charing-Cross*; onely thus it is said, that he expresst his trouble (to some Friends in the Prison) for yeelding so far to the Importunity of his Relations, as to plead guilty to the Indictment: And though he spoke little at the place of Execution; yet (so far as could be judged by some discerning persons that was near him) he departed this life in peace.

Ob-

Observations on *Clement.*

WEre there a Councel so Learned in the Law that (contrary to that old rule Causa patrocinio non bona major erit) *could call so faire a Gloſſe on a bad Cauſe, that Juſtice it ſelf would ſtoop to his Rhetorick: Queſtionleſſe now he might have found a Client; ſee here a man called to the Barto anſwer,* Læſam Majeſtatem, *Treaſon in the higheſt degree that thought can fancy, ſtruck mute with the horrour of his Conſcience: Happy had he been if Nature had forgotten to have made a Tongue; but far more happy if he had never needed one to plead his own Guilt at the Bar of an offended Juſtice: I can ſay but little, where he ſcarce ſaith any thing himſelf: onely this, That if dying for the Good Old* CAUSE *dipt in the Kings Blood, onely can make a Saint-like Martyrdome, and Martyrdome be the onely way to be ſaved, I ſhall never go to Heaven.*

Some

Some Additional Passages of Col. *Scroops*, Col. *Fones*, and Mr. *Cookes*; with his Letter to his Daughter.

Some more Passages *of Col.* Scroop.

COl. *Scroop*, when a Friend asked him at parting, the same day, how he did, answered him, Better and better I thank God every moment, my life doubles upon me, and multiplies.

He also heard him say, when mention was made that there was some Endeavours for his Pardon, That onely would prove a snare to him, but he was fully satisfied what to do, and should not to save his Life, do any thing to prejudice his Conscience.

He also heard him when one was discoursing to him the happinesse of Heaven, and telling him it consisted in three Things, *viz.* A perfect Communion with God; A perfect Conformity to God; And a perfect Enjoyment of God. He made this reply, Those three Things you mention are but one, we are entring into it, and can tell. And that Friend asking him further about it, he said, That God was but one pure Act, and in whom there was no succession nor distinction of Acts; and that Souls

Souls led forth in his Spirit, were in a manner made like to him; for their Injoying was their Conformity and Communion; and one was all: In which he seemed to be swallowed up, and even then gat so far into Heaven, that all seemed to be but one left with him.

Some Friends being present, heard both him and Col. *Jones* say; You can say, God is better than all the World, and say it truly; but you cannot say it with so much feeling and experience, as we now can: we find he is so indeed.

Some more Passages of Col. *John Jones* in Prison.

COL. *Jones*, the night before he suffered, told a Friend he had no other Temptation upon him but this, Lest he should be too much transported and carried out to neglect and slight his Life; so greatly was he satisfied to die in that *Cause*.

The day he suffered, he grasped a Friend in his arms, and said to him with some expressions of Tenderedness, Farewell: I could wish thee in the same condition with my self, that thou mightest share with me in my joyes.

Some

Some more passages of Mr. Cook.

Mr. *Cook* speaking to his wife a little before his death, said my Lamb, now I am going where I shall meet the Saints all of one mind, which thou knowest was the desire of my heart, to see at another time saith he, truly my Lamb if I might have my choice now, I would not desire life, for I could not live where I might not enjoy the liberty of my conscience; and when I can do nothing for God what should I live for: O welcome sweet death! thy sting is out blessed be God, I do embrace thee with rejoycing, thou art a good Porter that will suddainly open to me the Gates of Eternity; O those Everlasting Gates will my father set open to receive me. O blessed be God for Jesus Christ the Fountain of all Mercies! Lord Jesus I come flying to thee upon the wings of Faith; I come Lord full-sail to thee, Lord Jesus receive me. That which the world counts shame, saith he, I count it my Joy, my Crown, and my Glory.

A little before he parted with his Wife, she laying her head in his bosome and wept; whereat he said, my dear Lamb, let us not part in a shower, God hath wiped away all tears from my eyes, blessed be the Lord.

Mr. Cook's *Letter to his Daughter*, Octo. 15. 1660. *A little before his death.*

To my dear Child, *Free-love Cook*: These with my most Fatherly endeared Love.

My dear sweet Child,

LEt thy *name*, Free-love, *put thee in mind of the free love of God in Christ, in giving thee to me and thy dear mother; and know, so soon as God gives thee any understanding, that thou art the Child of one whom God counted worthy to suffer for his sake, and to seale to the Truth of his Law and Gospel with his Blood, which will be a great Honour to thee in the judgement of all that truly love and fear God. I leave thee to the Lord, who I know will take care of thee, and be thy portion, so thou shalt never want. Learn with all speed to read the Scriptures, and to understand them; and have a great care to serve God, and study to love Jesus Christ, and be obedient to thy dear Mother, and good Grandmother, and thy loving Uncle and Aunt* Massey. *I pray thee never learn any Pride, but be humble and meek, and courteous, and wait upon Gods Ordinances: love the Word more than thy appointed food. when the Lord shall please to alter thy condition, be sure to marry one that is gratious, and a man that feareth God; be sure to prefer Grace before Wealth and paris: for a little with the fear of*

God

God, is better than great Riches with an ungodly man. The Lord make thee Religious; for Beauty is Vanity, and favour is deceitful but a Woman that feareth the Lord she shall be praised. *If the Lord give thee Children, be sure to bring them up virtuously and religiously, in the Nurture, admonition and fear of the Lord.* I *charge thee never to marry without the consent of thy dear Mother if she be then living. In all thy actions have an eye to Eternity, and never do any thing against the Light of thine own conscience. Know that thy dear Father is gone to Heaven to thy dear Brother,—— and be sure so to live, that by Gods grace thou maiest follow after. If God give the ability,* I *charge thee to do good to thy Friends, and to all Gods people: and if my last Will may be of force, do not violate it in the least. So* I *leave Gods blessing with thee, praying for thy Temporal and eternal happiness, and rest,*

Octob. 15. 1660. Thy dear loving Father,

IOHN COOK,

Some occasional Speeches, and Memorable passages of Col. Axtel *and* Col. Hacker, *during their Imprisoment, and at their Execution.*

BEing asked by some Friends, how he found himself fitted to Encounter with Death.

He Answered, I can say nothing until I come to dye, I dare not boast till I put off my Armour, but desire your prayers until there be no more need of them.

Returning from his Tryal at the Court to his Prison with a chearful countenance, and his Wife, coming full of Trouble, he said, not a Tear Wife, what hurt have they done me, to send me sooner to Heaven; And I blesse the Lord I could have freely gone from the Bar to the Gibbet. They had nothing against me neither by Gods Law nor their own law to condemne me, was it ever known that a man should dye for such words, and further said, *though men had Judged yet God had not Condemned.*

Some taking notice of his course lodging, he said what matter is it to have a little durty way, when we have a fair House to come into.

Then looking upon Friends about him said, if the sight of so few of Gods people be so comfortable, what will it be to injoy all the Saints in Heaven together.

Towards the close of that Evening he went to prayer (divers being present who admired the blessed frame of spirit that he was in) admiring God in all his appearances for his poor people, he laid all his comfort in the blood of a crucifyed Christ, and upon the Covenant of Free Grace; he did heartily desire pardon for all his

Judges,

Judges, Jury and those witnesses that had sworn falsly against him.

Returning again fom the Court when he had received his sentence, he came into the prison very chearfully with a Bible in his hand, saying, I shall have the use of this book two dayes more, and then injoy the fulnesse of the Gospel to all Eternity.

His Daughter coming in to him, he sayd where hast thou been all this while, I thought thou hadst been ashamed of my Chains: but they that will not bear the Crosse, shall not wear the Crown.

A Gentleman coming to visit him, said, shall I Petition for your life? Col. Axtel *replyed, Sir you offer me to my losse.*

The Gentleman told him he was going for *Ireland*, Col. *Axtell* said Sir pray remember my love to all Christian friends there, and tell them (said he, shaking of his Chains rejoycingly) that you saw me in my chains; and I recon all these links as so many pearls to Adorn me, and I am sure they are so in Christs account; and tell them that for that *Good Old Cause* which we were ingaged in, under the Parliament, I am now going to be their Martyr. And as for the King, I wish him as well as my own soule. But they have meerly murthered me, and they might as well have done it at the Tower, as have brought me hither to make this busle; I wish my blood do not *cry* to the third and fourth Generation. But I shall do them more hurt in my death, then I could do in my life. They had nothing in Gods law nor their own to condemne me, the Court condoled me, but it was enough my name was *Axtell*, I wish that I may see them all in Heaven.

A Friend going into Glocestershire, said to him, Sir what message will you now send to the good people in the Country.

Col. *Axtell* Answered Remember my dear love to them all and tell them that their prayers are Answered. Bid them keep close to Christ, and let them not touch with Surplis or Comon prayer book; and bid them (what ever they do) love the image of Christ, where over they see it, in *Presbyterian*, *Independent*, *Baptised* or other; And take heed of striking in with any thing, that will strike out any of the Offices of Iesus Christ.

Four of his fellow prisoners passed by his Chamber door, as they were going forth to Execution, and being denyed sight of them, he called them by their Names, and with a mighty fervent spirit said, *the Lord ge with you*,) *the Angel of his presence stand by you* (and then turning to his Friends said) *Oh they are gone to Heaven before me*, but we will give them up to the Lord, and so went to prayer and presently after he went to prayer again, saying, *God hath said that he will make us joyfull in the house of prayer*: and many observed that he did performe the duty of prayer Five times that day himself, wherein he laid himself very low before the Lord, acknowledging himself the worst of all the prisoners, and that he should have the least to say for God, and would say to his Friends, say nothing of me till you see me on the upermost round of the Ladder.

His Daughter coming in he told her that he had left Iesus Christ an Executor in trust for her.

Having given an Account to some persons for their satisfaction about his proceedings against the Rebels in *Ireland*, said, I can say in Humility, that God did use me as an instrument in my place, for the suppressing of that bloudy Enemy, and when I considered their

their bloudy cruelty in murthering so many thousands of Protestants and innocent souls, that word was much upon my heart, give her blould to drink for she is worthy; and sometimes we neither gave nor took Quarter, though self preservation would have said, give that which you may expect to have.

One coming in told him that his fellow prisoners dyed Nobly and Chearfully, (well said he, but how do they stand?) *Answer was made upon a Ladder. Blessed be God said he, it is a Iacobs Ladder.*

The sun shining into the room, he said, if it be so glorious to behold the Sun, what will it be to behold the Sun of Glory.

Laying his hand upon (his fellow prisoner) Col. *Hacker*, he said, *come brother be not so sad, by this time to morrow we shall be with our Father in Glory, and what hurt will they do us, to bring us through the Crosse to the Crown. Well, our God is the God of Newgate.*

Then the Officer coming to carry them down into the Dungeon, he took his leave of many of his Friends then present, saying love the Lord Jesus, love the Lord, and weep not for me, for God hath wiped away all tears.

And coming to the door of the Dungeon said, I am now going to my bed of Roses my last bed.

Many Friends being with him, there was an eminent Godly Minister of the Presbyterian way; and Col. *Axtell* taking him by the hand, said, I have own word to speak to you, it is much upon my heart, that one great cause why the Lord contends thus with his people, is for want of their love towards them that were not of their minds; to which the Minister replyed, truely Sir I think so too, the Lord help us that where in we see we have done amisse, we may do so no more

Then said,

Col. *Axtill*, I blesse God I have not much to charge my self within this matter.

Col. *Hacker then said, but I have much to complaine of in that matter,*

Col. *Axtell*, afterwards sitting on his bed side clapping his hands, said, if I had a thousand lives, I could lay them all down for the Cause.

Whereupon another godly Minister then present asked him what he meant by the Cause.

Col. *Axtell* replyed, Sir I tell you I mean that cause which we were encouraged to, and ingaged in under the Parliament, which was for common Right and Freedome and against the Surplis and Common prayer book; and I tell you, that Surplis and Common prayer book shall not stand long in *England* for it is not of God.

And afterwards thinking that he should not dye that day, desired some retirement, but news coming that he must dy within an hour (though it was not so) he quickly made himself ready to go, and looking upon his Gloves, said, these are my wedding Gloves, my mortal, must marry my immortallity.

Some Friends going to see him the night before he was Executed found him at supper very chearfull, and many being present he said take heed of temporizing, &c. For that hath been the occasion of great Evil. Then speaking to an Officer there present, that had continued till of late in the Army, said, Brother thou hast been greatly Guilty herein, the Lord forgive thee, thou hast a great hand in this,

To which the person replyed, I confess I have been so too much.

Col.

Col. *Axtell* answered, there is yet mercy for thee if the Lord give thee repentance,

Moreover said, the Lord forgive that poor wretch Lieut. C. N. *for he hath sworn falsly in his Evidence; and now is that word made good*, that brother shall betray brother to death.

And speaking of Col. T. *said, Ah he hath appeared Five pound lighter in twenty then I thought him to be.*

And for Col H. *He was the uncivilleſt of all about the late King, and yet he comes in a witneſs aginſt* Hacker *and me.*

That evening many friends being with him, he prayed with them, and in that duty the Lord by his ſpirit filled him with excellent expreſſions, to the great refreſhing of thoſe about him. And bewailing the great Diviſions amongſt Gods people, he ſaid, Lord if they will not live together in love, thou wilt make them lye together in ſufferings. Then minding their preſent condition, ſaid Lord Death is the King of terrors to Nature, but it is a believers choice Friend, it is thy high way to lead us into Glory.

After prayer taking notice of his Daughter, he ſaid to her, *get an intereſt in Chriſt and keep cloſe to him, he will be a better Father to thee then I, and ſo took his leave of her.*

The day of their Execution being come, ſeveral godly Miniſters ſpent ſome time with them in Prayer, *viz.* with Col. *Axtel* and Col *Hacker*, and many friends coming in to pay their laſt reſpects, Col. *Axtel* ſeeing one of his familier friends and companions, ſaid, my dear Brother thou art better then I am, and yet muſt go to heaven before thee for all that.

He very cheerfully ſaid to Divers then with him, dear friends rejoyce, I am a going where ye ſhall be alſo,

so, yea where we shall be for ever with the Lord and never part, and be without any more change; I beseech you follow the Lamb wherever he goeth, though he may lead you in a harsh, dismal and difficult way; yet at last he will bring you into a pleasant path, and cause you to lye down in green pastures, in the land of rest. *O be faithful unto the death, and he will give you a Crown of life*, as he hath given to your suffering brethren.

Oh! all that we have, or do suffer, is but to make Christ and heaven more sweet, dear and glorious to us; all the sad steps we shall tread on this Ladder, is but to mount us to heaven, for at the top are Angels ready to receive us, as was on *Iacobs* ladder. All the things I meet with move me not I bless my God, for *I* am sure to fight a good fight and finish my course with joy.

Afterwards taking his leave of his Son, imbracing him in his Arms, he said my dear son far thee well, *I* must leave thee, get an interest in Christ and love him, nothing else will stand thee in stead but an interest in him.

Then calling for his Bible he hugged it, saying this hath the whole Cause in it, and *I* may carry this without offence. And calling to a friend he desired him to remember his love to the Congregation, where he was a Member, and after took his leave of all his friends, exhorting them with much chearfulness to love the Lord Jesus Christ, and keep close to him, and so with great joy addressed himself to go to his next work.

It will be convenient in this place to give you a brief account of Col. *Francis Hacker*, in regard that Col. *Axtell* and he were fellow prisoners and sufferers together. He was a man of few words, and had not the gift of Oratory, to deliver himself as others could, yet

was

was very sweetly born up under his suffering, and had a very comfortable assurance that God had pardoned and accepted him in the blood of Christ; he had been a professor of Religion many yeares in the Presbyterian way, and a great lover of Godly Ministers; a man of just and honest conversation among men, and one that desired to walk blameless in the sight of God; his fellow prisoner did say he did believe that Col. *Hacker* had an interest in Jesus Christ.

Col. *Hacker* declared to severall of his own Friends, a little before he suffered, that the greatest trouble he had upon his spirit was, *that he had formerly born too great a prejudice in his heart towards the good people of God that differed from him in judgment.* And then broke forth into this admiration, *O what am I poor vile worme, that God should count me worthy to suffer with such precious Jewls as these are, against whom I have been formerly so much prejudiced.*

And thus these two gracious persons having finished their course, & the time of their departure at hand, were both brought forth of Prison the sledge being ready for them, they took their leave of some Friends that stood at the door, and Col. *Axtell* desired them to be at the place of execution; and both entering the sledge they cast up their eyes toward that God to whom they were coming; then with a chearfull countenance, setting themselves down, they were drawn to *Tyburne*, the place of execution where a cart was set ready, into which they both ascended, their countenance not at all changed, though now the King of terror stared them in the face; the Ropes being then put about their necks, and a burning fire kindled before their faces; and being there ready to receive that sentence which nature would have sunk under, if grace had not supported, first

Col.

Col. *Axtell* applies himself to the Sheriffe in these following words

Col. *Axtels* speech at *Tyburn* Octob. 12. 1660.

Mr. Sheriff, *I am now as you see come to the place of execution, according to my sentence. I desire your leave that I may speak freely and without interuption; first to this people, and then to God, for it is the last I shall speak in this world, and I hope it will redown to your acconnt.*

M. Sheriffs reply. Sir, you know what the Court prohibited you to speak, and what was spoken at the bar of the Court was there desired, therfore tis needles to repeat it here. I hope you wil keep to the present business that concerns you, and not go out into impertinencies; and because you have but a little time spend it to your best advantage, and the good of the people, and then you shall not be interrupted. Or to the same effect.

Col. *Axtel begins. I say the very cause for which I have engaged is contained in this book of God,* (having the Bible in his hand) *both in the civil and religious rights of it, which I leave to you* giving the book to Mr. *Knowles.*

You see a dead man living, and yet I hope I shall live to all eternity, through the mediation of Iesus Christ, the Mediator of the covenant of free grace.

I must truly tell you, that before these late wars, it pleased the Lord to call me by his grace, through the work of the Ministry; and afterwards keeping a day of humiliation in fasting and prayer, with Mr. Simon Ash, *M.*

Mr. Love, *Mr.* Woodcocke, *and other Miniſters, in* Laurence-lane, *they did ſo clearely ſtate the cauſe of the Parliament, that I was fully convinced in my own conſcience of the juſtneſs of the warre, and thereupon engaged in the Parliament ſervice, (which as I did and doe believe) was the cauſe of the Lord, I ventred my life freely for it and now die for it.*

Then Mr. Shieriffe ſaid to this purpoſe, Sir, remember your ſelf.

Col. *Axtell* proceeds, *and after the work of the Lord was done in* England, *my lot caſt me in the ſervice of* Ireland, *and I thank the Lord I was ſerviceable to the Engliſh Nation in that country, and have diſcharged my duty fully according to the truſt committed to me there.*

As for the Fact for which I now ſuffer it is for words, only for words, and but for words, and the ſentence is already reverſed in my own conſcience, and it will be reverſed by Ieſus Chriſt by and by, I pray God from the very bottome of my ſoul to forgive all that have had any hand in my death, both Witneſſes and Jury, and the Court that paſſed ſentence; for conſidering the doctrine of our Lord Ieſus Chriſt, as he hath laid it down, Matth. 5. 44. It hath been ſaid of old time, love your Neighbours and hate your Enemies, but I ſay unto you love your Enemies and pray for them that hate and deſpitefully uſe you, that you may be the Children of your Father which is in Heaven.

I deſire according to this doctrine from the bottome of my heart that God would give them true repentance, and not lay their ſin to their charge, nor my blood, which by Gods law and mans, (I think) could not juſtly have been brought here to ſuffer. But I bleſſe God I have ſome comfortable aſſurance, that I ſhall be imbraced in the Armes

of

of Christ and have cause to hope that his Spirit shall carry my soul into the Fathers hands.

And if the Glory of this Sunshine be so great (the Sun then shining bright) how much more is the glory of the Son of God, who is the Sun of righteousnesse.

I think it convenient to give you some account of my Faith.

I believe all things written in the Old and New Testament as the principles and doctrine of a believers Faith; I believe the blessed Ordinances of Christ that it is our duty to hear the word preached, to seek unto God in prayer, and to performe Family duties, and to walk in the Communion of Saints; and for my own part, I am a Member of a Congregation, which I judge to be the way of Christ, (and were it that only I were to die, I could witnesse to it which is a company of men born again by his grace, that walk in the wayes of Christ blamelesse and harmelesse. I believe Iesus Christ dyed for poor sinners, of whom I am chief, as the Apostle Paul saith, this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom *I* am chief. *And if the Apostle might say so, much more may I.*

My friends and Countrey men. I have reason to bewail my own unprofitable life, having been very unfruitful unto the people of the Lord, the Lord knowes I have much fault upon my heart; were it not for the blood of Christ that cleanseth and washeth me, according to his promise, saying, *I loved you, and washed away your sins in my own blood.* For there is no remission of sins without the blood of Christ. I desire you all to loath and cast off sinne it were better to suffer then to sin, it is better to die then to sin; nothing could grive our Saviour but sin, and therefore have a care of that: you and I must meet one day at the bar of Christ and the Son of God

shall

ſhall be our Judge, for God hath committed all judgement to the Son, *that all men ſhould honour the Son as they honour the Father.* This day is a reſemblance of that day, therefore be ſerious: beg as much good to your immortal ſouls as I expect to enjoy by and by. I beſeech you beg of God that he would ſave your ſouls, and omit no opportunity through the ſtrength of the Lord to believe, and put your truſt in the Lord Jeſus Chriſt; be ſure to labour after aſſurance of your intereſt in him, or elſe you will be of all men moſt miſerable; for *I* of all men were moſt miſerable if *I* had not believed *To ſee the goodneſs of the Lord in the Land of the living.*

Bleſſed be the Lord that brings me into this ſtate, let the way or means be what it will; it is Gods ſoveraignty who made theſe Creatures ſo to diſpoſe of them how he pleaſeth, and God hath ordained this death for me, from all Eternity. The Lord Chriſt often prayed *thy will be done*, this is the Lords will. He hath numbred my daies, and my times are in his hand. Many ſeek the Rulers favour, but every ones judgement is from the Lord. When *Pilate* ſaid unto Chriſt *Knoweſt thou not that I have power to crucifie thee*, Chriſt anſwered him, *thou couldeſt have no power againſt me, except it were given thee from above.* Therefore I acknowledge the righteous hand of God, he is righteous but I am ſinful, *Therefore will I bear Gods indignation, becauſe I have ſinned againſt him.*

It is ſaid of Jeſus Chriſt, *that for the joy ſet before him he endured the Croſs, and deſpiſed the ſhame, and is ſet down at the right hand of God*, where *I* hope to ſee him by and by, in glory and Majeſty, and to ſee his Angels and believers worſhipping of him, and therefore *I* deſpiſe the ſhame. Our Saviour died upon the Croſs with-

of Christ and have cause to hope that his Spirit shall carry my soul into the Fathers hands.

And if the Glory of this Sunshine be so great (the Sun then shining bright) how much more is the glory of the Sun of God, who is the Sun of righteousnesse.

I think it convenient to give you some account of my Faith.

I believe all things written in the Old and New Testament as the principles and doctrine of a believers Faith; I believe the blessed Ordinances of Christ that it is our duty to hear the word preached, to seek unto God in prayer, and to performe Family duties, and to walk in the Communion of Saints; and for my own part, I am a Member of a Congregation, which I judge to be the way of Christ, (and were it that only I were to die, I could witnesse to it which is a company of men born again by his grace, that walk in the wayes of Christ blameless and harmeless. I believe Iesus Christ dyed for poor sinners, of whom I am chief, as the Apostle Paul saith, this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom *I* am chief. *And if the Apostle might say so, much more may I.*

My friends and Countrey men. I have reason to bewail my own unprofitable life, having been very unfruitfull unto the people of the Lord, the Lord knowes I have much fault upon my heart; were it not for the blood of Christ that cleanseth and washeth me, according to his promise, saying, *I loved you, and washed away your sins in my own blood.* For there is no remission of sins without the blood of Christ. I desire you all to loath and cast off sinne it were better to suffer then to sin, it is better to die then to sin; nothing could grive our Saviour but sin, and therefore have a care of that: you and I must meet one day at the bar of Christ and the Son of God

shall

shall be our Judge, for God hath committed all judgement to the Son, *that all men should honour the Son as they honour the Father.* This day is a resemblance of that day, therefore be serious: beg as much good to your immortal souls as I expect to enjoy by and by. I beseech you beg of God that he would save your souls, and omit no opportunity through the strength of the Lord to believe, and put your trust in the Lord Jesus Christ; be sure to labour after assurance of your interest in him, or else you will be of all men most miserable; for *I* of all men were most miserable if *I* had not believed *To see the goodness of the Lord in the Land of the living.*

Blessed be the Lord that brings me into this state, let the way or means be what it will; it is Gods soveraignty who made these Creatures so to dispose of them how he pleaseth, and God hath ordained this death for me, from all Eternity. The Lord Christ often prayed *thy will be done*, this is the Lords will. He hath numbred my daies, and my times are in his hand. Many seek the Rulers favour, but every ones judgement is from the Lord. When *Pilate* said unto Christ *Knowest thou not that I have power to crucifie thee*, Christ answered him, *thou couldest have no power against me, except it were given thee from above.* Therefore I acknowledge the righteous hand of God, he is righteous but I am sinful, *Therefore will I bear Gods indignation, because I have sinned against him.*

It is said of Jesus Christ, *that for the joy set before him he endured the Cross, and despised the shame, and is set down at the right hand of God*, where *I* hope to see him by and by, in glory and Majesty, and to see his Angels and believers worshipping of him, and therefore *I* despise the shame. Our Saviour died upon the Cross with-

without ſin, *I* am a ſinful creature, a wretched ſinner, and ſhall *I* expect better than he that was my Maſter? he who was holy and never had a ſinful thought in all his life; and died not for himſelf, but for us, that we might live through his death; that through his poverty we might be made rich. And Chriſt having done this for his people, it ſhould not be in their eyes though a deſpicable thing that we ſhould ſuffer for him, having been engaged in the work of God. But Chriſt muſt prevail in righteouſneſs, and he will prevail.

Now Mr. Sheriff, I thank you for your civility, and for this leave.

After this Col. *Hacker* ſpoke ſomething privately to him, whereupon Col. *Axtel* ſaid, Mr. Sheriff, muſt we both die together?

Mr. Sheriff anſwered Yes.

Then Col. *Hacker* read a Paper which he had in his hand, a copy whereof followeth:

FRiends and Country-men, all that have known me in my beſt eſtate, have not known me to be a man of Oratory, and that God hath not given me the gift of utterance, as to others, therefore I have only this briefly to ſay unto you that are ſpectators: As the Parliament ſtated the war, I did out of judgement and conſcience, joyn with them in the common cauſe, and have through Grace been faithful to it according to my meaſure. And as for that which now I am condemned for, I do freely for-

give both Judges, Jury, and witnesses, and all others; And I thank the Lord, to whom I am now going, at whose tribunal I must render an account, I have nothing lies upon my conscience as guilt whereof I am now condemned, and do not doubt but to have the sentence reversed. I do now apply my self unto God, by prayer, and do desire the hearty prayers of all that fear God, that I may have a sweet passage from this mortal life, to that immortal life which God hath prepared for all that are in Christ Jesus.

Francis Hacker.

After the reading of this he desired that Col. *Axtel* would be both their mouths to God in Prayer.

And then Col. *Axtel* said, I desire all that fear the Lord to hear me with patience, and to lift up their hearts to seek the Lord with me, that we may have his strength, and the presence of his spirit from this world to everlasting life.

And with a wonderful composed frame of spirit, and with an audible voice entred upon the following duty, wherein the Lord helped him with excellent expressions suitable to both their conditions.

The Prayer followeth.

O H! blessed Lord, the God and Father of our Lord Jesus Christ who art the great God of heaven and earth, heaven is thy throne, and the earth thy footstool, thou upholdest all things with and by the word of thy power. The issues of life and death are in thy hand, oh God. Blessed Lord, we pray thee let us have communion with thy self, and the glory of thy face, let the shining raies of Christ shine continually upon our souls. Lord, let there be no interruption between the brightness of thy glory and our souls, till we come into the fulness of the possession of it. Blessed Lord, we desire to take shame before thee and this multitude, for all our iniquities and transgressions, we were born and came great sinners into the World, the root of bitterness was in us, that flowed from that bitter fountain *Adam*: but thou O Lord hast been pleased to send the second *Adam*, that *as by the sin of one man, Death entred into the world, so by the obedience and righteousness of one Jesus Christ man should be made righteous*. Blessed Lord, thou knowest all our original guilt, all upon our hearts, and upon our consciences, all our personal defilements and transgressions; we pray thee Lord, wash them all away in the blood of Jesus Christ. Lord we have nothing of our own to rely upon but a Christ; for all our goodness and righteousness is but as polluted rags and menstruous cloaths. Therefore oh Lord hold out the Covenant of grace to poor Believers, and make Jesus Christ the Mediator of our covenant, to perform God's part

part to us, and our part towards God. Oh Lord, in thee are our springs, thou art the fountain of all grace, let us have mercy and pardon from thee. Lord it is by grace that any here are saved. Thou shouldst be a righteous God if thou shouldest not onely suffer us to lye under the condemnation of man, but to exclude us from Heaven and glory for ever.

But Lord if thou shouldst be strict to mark iniquity, who should stand in thy presence? but there is mercy with thee that thou mayst be feared. Lord thou hast said, *Who is a God like unto thee, pardoning iniquity, and passing by the transgressions of the remnant of thy people, for thine own names sake.* Lord, it is thy covenant, that thou will put thy spirit into our hearts, and ereet thy law in our inward parts, and our sins and transgressions thou wilt remember no more. Blessed be the Lord for the Lord Jesus Christ: for had it not been for a Christ we were undone for ever. Blessed be our Lord, that hath written our names in Heaven, and given us a portion in Christ, in whom we have believed and trusted. We humbly beg of thee the pardon of all our personal and family guilt; the sins of our publick employments, which thou knowest we have not willingly committed, though it may be through infirmity and temptation, and the sins of our nature. Lord, we humbly pray thee, let us see our selves justified in the blood of our Lord Jesus, that we may say with the Apostle, Who shall lay any thing to the charge of Gods elect. It is God that justifieth us, it is Christ that died, yea rather that is risen again for our justification. He is risen that he might be our advocate, intercessor and mediator. He is filled with all the fulness of the Godhead, to distribute to us according to our need. Thou hast promised by the Apostle, that God shall supply all our

wants according to the riches of his own grace. Lord thou wilt have the Passeover eaten with sowre heaths, and Lord we are contented: but Lord thou hast provided sweet Wine for us, and hast thou not kept the best Wine, and the best of thy divine comforts until now? to carry us over this Bridge, and passage from Earth to Heaven; sanctifie this our passage, for it is best to have the cross with the crown, they go together, and are inseperable: therefore saith our Lord they that will suffer with me, shall also raign with me.

Deare Lord, we pray the give us a full experience, and let thy holy Spirit witness to our souls that we are the Children of God, and reconciled to thee in the covenant; and that we shalll through thy Son be glorified with thee. Strengthen our Faith, that we may be purged, washed and cleansed, and for our justification, sanctification, and acceptation with the Father.

Glorious Lord, we desire to leave our requests with thee on the behalfe of this poor people, as the last request we have to beg of thee one this side heaven; if there be any here not belonging to Christ, and not Friends to him, Lord convert them, and shew them their own undone and miserable estate, and give them the pardon of a dying Saviour (thy poor servants would not part with a Christ for ten thousands lives.) Lord make Christ precious to their mortal souls, Lord convince them of the evil of their sins, and the evil of their own wayes, and break them off from them, and cause them to close with Jesus Christ. Thou hast promised that those that come unto him thou will not cast off. Remember all thy people and help them to persevere in thy grace and love, and make them able to hold fast the the truth till thou come, and to quit themselves like men, to stand fast in the faith.

Bles-

Blessed Lord, we humbly pray to have mercy upon that great City, the place from whence we came. When thou resolvedst to destroy *Sodom*, thy servant *Abraham* expostulated with the, and thou saidst, *if there were but ten righteous thou would save it:* but Lord there are many tens of righteous ones in that City. O Lord, let it goe well therefore with that great City, and let thy Gospell have free in the publique worship of it. Blesse the goverment and governours thereof, and make them instruments to thy Glorious praise. we pray thee have respect to the chief Magistrates that are come heer by command to see execution done. Oh Lord we beg mercy for their souls. O that Christ would evicence him self more to their souls, and that we might meet in heaven together, and be imbraced in the armes of our Lord Jesus Christ. And him that shall be the Executioner, and must now wash his hands in our blood, do thou wash his soul in the blood of Jesus Christ; O Lord, we pray thee that thou wouldest have pitty upon his soul and let him know what it is to be washed in the blood of Christ, that fountain set open for him, and for uncleanness.

Blessed Lord help us thy poor creatures with strength, for we have no strength of our own. Thy word saith, that death is the King of terrours; but blessed be thy Name, thou hast taken the sting out of it, and the poyson from it: and therefore as saith the Apostle, *Oh death then, where is thy sting? Oh grave, where is thy victory? Thanks be to God, through Jesus Christ, that hath given us the victory.* Thou hast said and the Apostle, *we have the sentence of death in our selves and therefore should not trust in our selves but believe in Christ that raiseth the dead.* Lord, we

will not trust in our selves, but in the living God—Oh my God, that art the God of *Abraham*, and *Isaac*, and of *Iacob*, strengthen and support our poor souls *Stephen* when he was stoned to death, saw the Heavens opened and the glory of the Father and of his throne. Shall we but see the Face of Iesus Christ, bearing up our hearts under all, and we shall goe through. Thou hast promised that thou wilt never, never, never, leave us nor forsake us. Thou hast said, *who can seperate us from the love of God in Christ Iesus?* Come life, come death, or what can seperate a believer from Iesus Christ, let thy Angels come down, we are perswaded that the Angels are ready to receive our souls, and to carry them into thy bosome, and into and into the company of *Abraham*, *Isaac*, and *Iacob*, and of the blessed Apostles and Martyrs and witnesses of Iesus, and just men made perfect in thy Kingdome. Blessed Lord thou art our support and comfort, support us with the cordials of thy love.

Blessed Lord, before we make an end of praying O thou Father of mercies, and God of all consolation we beg one request for the chief Magistrate of this Nation, that thou wouldest give him a glorious Christ into his poor soul, and magnifie thy grace towards him, that he may become a friend unto Christ, and a friend to the people of Christ and raigne in righteousnesse; and may be a terrour to evill doers, and a praise to them that do well; that he may cast away iniquity with his eye, and rule for God before whom he and all others must render an account in the day of Judgment; Lord hear us for him. And blessed Lord do the like for all that had any uncharitableness towards us, we would have none towards them, but

we

we beg their souls might live in thy presence: make them to see their sins, and let them receive their pardon, that we might embrace one another through the grace of God, in Jesus Christ, one day in Heaven. Dear Father, we pray thee for them as we would beg for our selves.

We now desire to resign up our selves into thy bosome as it is thy command; thou hast said *Ye are bought with a price not with silver or gold, but with the precious blood of Iesus Christ*: and we offer up our bodies and souls unto Christ, which is but a reasonable service, that thou shouldest have all when thou callest for them, our estates and lives themselves. The Earth is this is the Lords, and the fulnesse thereof, and we are all his works: It is God's soveraignty to command whatsoever he pleaseth. Blessed Lord, we desire with our Lord Jesus, when he offered up himself upon the Crosse, he said unto thee, *O Father, into thy hands I commend my spirit*; and with *Stephen* when he was put to death, *Lord Iesus receive my spirit.*

So say we Lord Jesus receive our spirits, pity us, love us, and accept us, in thy Son upon whom we rest for life and salvation. Lord let us know that death is a passage into glory. it is appointed for all men once to dye, and after death to Judgem nt. This is a decreean statute law of Heaven, that all must dye, and this is some comfort in our death, that from this time forward, we shall sinne no more, grieve Christ no more, dishonour God no more, nor offend any else no more: set thy love upon our souls and let our prayers be dissolved into praises, where we may embrace thee, and thou embrace us.

We humbly intreat thee do more abundantly for us and all them we have prayed for, then we are able to ask or think, in the name, and for the sake, of our Lord Jesus, who is the intercession with the Father, who hath promised that he will pay the Father for us; he is the Mediator of the new Covenant, betwixt God and us, our fulnesse, our strength, our comfort and our support, our all, in his name we ask all our requests; to whom with thy self and thy holy spirit, we desire to give all Honour and Glory and Praise for evermore, *Amen.*

After he had ended his prayer, he gave the Sheriffe thanks again for his civility, and turning to Col. *Hacker*, they saluted and imbraced each other in their Armes, and said, the Lord sweeten our passage and give us a happy meeting with himself in Glory.

Then pulling his Cap over his eyes, expecting as is supposed that the Cart should been drawn away, with his hands lifted up, he uttered these words with a loud and Audible voice, Lord Iesus receive my spirit; but the Cart staying a little longer he lift up his hands the Second time, and with the like audible and loud voice said, into thy hands O Father I commend my spirit; and yet in regard there was no man found to put forward the horse to draw away the Cart untill the common Hang-man came down out of the Cart himself to do it. The Carman as many witnesses affirm, saying, he would lose his Cart and Horse before he would have a hand in hanging such a man; by this he had opportunity to lift up his hands and utter the like the third time also.

One

One thing more is very remarkable, that when Col. *Axtell*, and Col. *Hacker* were taken out of the sledge into the cart; the spectators being in great numbers there, behaved themselves very civily, only two persons among them as soon as the Ropes were put about their Necks, cryed out very earnestly, hang them, hang them Rogues, Traytors, Murtheres, Hang-man draw away the cart; whereupon a man that stood by them, desired them to be civil, and said, Gentlemen, this is not civil, for the Sheriffe knoweth what he hath to do; and thereupon they were silent and gave attention to Col. *Ax.* speech and prayer; but before he had done those very persons were so affected, that they could not refrain from pouring out many Tears upon the place, went aside to a place a little more retired to weep: and that man that before desired them to be civil, went after them and beheld them, to his great admiration, as himself hath Narrated.

Obser-

Observations on Mr. Axtel, and Mr. Hacker.

THe last Actors in this bloody Tragedy, are now entred upon the Stage, and seeing they were joyned in their lives, I thought it fit to leave them as I found them.

These were guilty of that horrid murther in daring to protect what is a sin to think, *Axtel* guarded those bloody Shambles where Virtue and Majesty stood like Lambs before the Butcher. And now having brought the Ship of our Kings life tost upon the tumultuous surges of so many uncertain fortunes, almost into the harbour of their Malice; he bids Rebellion cast an Anchor, on the dangerous Sands of *the Good Old Cause*. Thus when all good Christians hearts were melted in the Furnace of Affliction, to see Majesty lye a bleeding and pleading for life in every honest heart, before so sad a Tribunal. This Gentleman spent his time in raising his Souldiers spirits to a pitch of mirth, laughing at their Squibs: extreamly

streamly pleased to see That Majesty rise offended with such sad perfumes from the seat where he sate, which was suddenly to stumble at a block, and pass unregarded to a cold Grave. But without question the Kings innocent blood like *Abels* cryed Justice lowder far in the Court of Heaven then the exalted voice of his barbarous men in their highest tones did in *Westminster Hall*. But now God in his due time had brought his Enemies to confusion. These men having slipt their collers out of the Bond of Allegiance, teach others that shall at any time act the same, what tis to be bound to their good behaviour at Tyburn, certainly if a sacred Oath taken on Earth, and inrolled in Heaven, be not of force enough to subdue a rebellious spirit and keep it in the bounds of honesty, smaller engagements will never do it. Well may they pull down Church Government, level Episcopacy, root out Divinity, and deface Divine Worship, that dare lift up a hand against Majesty. See the end of these men, their names shall perish, and their memory shall be rooted out, to enjoy the pleasures of the world for a while, and Tybourn at the end, is the Traytors Legacy.

Take comfort from hence every good Christian, and be sure *Post tenebras spurare lucem*, A blustering night of sorrow may have a joyful

ful morning, the Sun will break through the Clouds.

Let the miseries this Kingdome suffered in the absence of its dear Prince, teach us how to prise his presence, let the punishments of these vile Regicides teach us how to fly Treason, for certainly men of corrupt Principles must have miserable conclusions.

I have heard of a Gentleman in our late troubles that trembled to come before *Bradshaw*, immagining that sure he must be more then Man that durst sentence his King, these were men that made godlinesse a Cloak for Rebellion, and Religion a pretence for Treason, lead away with the Fanatick Raptures of self conceited Brains, men of a desperate fortune, building their own happiness on the ruines of other mens misfortunes. If such men as these deserve the title of Saints unless it be in *Plutoes* Legend, I leave it to more serious judgements.

Are not these the men whom fortune fam'd with so much favour whose painted Plumes waved in the inconstant air of the giddy multitudes commendations, followed by whole troops of armed men, and carried death in their countenances: where is now their Honour? where is now their glory? how did they cuface Rebellion, and by their prosperous for-

tunes

tunes, seemd to tell the World that Treason and Murther were no sins in Gods sight. Alas! the case is altred Treason hath found its merits, All good Christians rejoyce, and with one accord bless Heaven for our redemption from our Ægyptian Slavery crying out

Εἰς Κύριον ἐν τῇ θλίψει.

FINIS.